See how ye Pharisee i' the Temple Stands
And Justifies himselfe with lifted hands
Whilst ye poor publican with downcast eyes
Conscious of guilt to god for mercy cryes

Printed for Jno. Harris at the Harrow in ye Poult

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Matt. 11. 28. Come unto me all ye that Labour and are heavy laden & I will give you rest.

Matt. 5. 4. Blessed are they that mourn for they shall be comforted.

DISCOURSE

Upon the

Pharisee and the *Publicane.*

WHEREIN

Several great and Weighty Things are handled: As the Nature of Prayer, and of Obedience to the Law, with how far it obliges Christians, and wherein it consists: Wherein is also shewed the equally deplorable condition of the *Pharisee*, or Hypocritical and Self-righteous Man, and of the *Publicane*, or Sinner that lives in Sin, and in open violation of the Divine Laws: Together with the Way and Method of God's Free-Grace in Pardoning Penetent Sinners; proving that he justifies them by imputing Christs Righteousness to them.

Written by JOHN BUNIAN, Author of the *Pilgrims Progress.*

Luke 18. v. 10, 11, 12, 13.

London: Printed for *Jo. Harris*, at the *Harrow*, over against the Church in the *Poultry*. 1685.

Galat: 5: 4 Christ is become of no effect unto you, whosoever of you are justified by the law ye are fallen from Grace.

Rom: 10. 2. 3.

For I bear them record, y: they have a Zeal for God, but not according to Knowledge. For they being ignorant of Gods Righteousness, & going about to establish y: own Righteousness, have not submitted themselves unto the Righteousness of God.

For Christ is the End of the Law for Righteousness to every one y: believeth.

Titus 3. 4. 5 God our Saviour saved Man not by Works of Righteousness y: we had done, but according to his Mercy.

Cor: 1. 1. 30 Christ is made our Righteousness Sanctification & Redemption.

Cor: 2: 5: 21 For he hath made him to be Sin for us who knew no Sin, y: we might be made the Righteousness of God in him. Isa: 55. 1 Ho every one y: thirsteth, come ye to the Waters, & he y: hath no Money, come ye buy & eat, yea come buy wine & Milk without Money, & without Price.

Rev: 22. 17 Let him that is athirst come, & whosoever will, let him take the Water of Life freely.

Without Works of Merit.

TO THE READER.

Courteous Reader,

I *Have made bold, once again, to present thee with some of my Meditations; and they are now about the* Pharisee *and the* Publicane: *Two men in whose condition the whole world is comprehended, both as to their state now, and condition at the Judgment.*

Wherefore in reading this little Book thou must needs read thy self. I do not say thou must understand thy condition; for 'tis the gift of God must make thee do that. Howbeit, if God will bless it to thee, it may be a means to bring thee to see whose steps thou art treading, and so at whose end thou art like to arrive.

And let me beg this at thy hand now thou art about to read; reserve thy Judgment or Sentence as to me, until thou hast passed thorough the Discourse.

Ju-

Justification is treated of here, and the way for men to be saved.

I have also, O Publicane, *here, as my skill hath served me for thy encouragement, set before thee the Pharisee and the Publicane in their colours, and shewed thee, that though the Publicane seemed to be far behind, yet in running he got the prize from the lofty Pharisee. I say, art thou a Pharisee? here is a Pharisee for thee. Art thou a Publicane? here is a Publicane for thee.*

God give thee the Publicanes Heart, if thou art in the Publicanes Sins, that thou mayest partake with the Publicane of Mercy,

So wisheth thy Friend

John Bunyan.

1st Ino: 2: 27.
But ye anointing wch ye have recd of him abideth in you & ye need not yt any man teach you &c: & ye shall abide in him. 2 Cor: 1: 21-22.
Matt: 7: 10. A good Tree cannot bring forth evil Fruit neither can a corrupt Tree bring forth good Fruit.

ERRATA.

PAge 136 at line 2, there is *world* for *word*.
Page 146, for *invincible* read *invisible*.

1st Ino: 3: 9. Whosoever is born of God doth not commit Sin, for his Seed remaineth in him; & he cannot Sin, because he is born of God. 4: 3: 6: 5: 18.
Cor: 1: 28.

A

A DISCOURSE UPON THE *Pharisee* and the *Publican*.

Luke 18. v. 10, 11, 12, 13.

Two men went up into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publicane. I fast twice in the week, I give tithes of all that I possess. And the Publicane standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.

IN the beginning of this Chapter you read of *the reason* of the Parable of the unjust Judge and the poor Widow; namely, to encourage men to pray. *He spake a Parable to* THIS END, *that men ought always to pray and not to faint.* And a most fitted Parable for that purpose it is: For if through

importunity a poor *Widow-woman* may prevail with an *unjuſt Judge*; and ſo conſequently with an *unmerciful and hard-hearted Tyrant*, how much more ſhall the poor, afflicted, diſtreſſed, and tempted people of God, prevail with, and obtain mercy at the hands of a *loving, juſt*, and *merciful* God? The *unjuſt* Judge would not hearken to, nor regard, the cry of the poor Widow for a while: *But afterwards he ſaid within himſelf, Though I fear not God, nor regard man; yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.* *Hark*, ſaith Chriſt, *what the unjuſt Judge ſaith. And ſhall not God avenge his own elect, which cry unto him day and night? I tell you, he will avenge them ſpeedily.*

This is therefore a very comfortable Parable to ſuch of the Saints, that are under hard uſages, by reaſon of evil Men, their *Might*, and *Tyranny*. For by it we are taught to believe and expect, that God, though for a while he ſeemeth not to regard, yet will, in due time, and ſeaſon, *ariſe and ſet ſuch in ſafety from them that puff at them*, Pſal. 12. 5.

Let the good Chriſtian pray always; let him pray and not faint; and not faint at ſeeming delays; for if the Widow by importunity prevailed with the *unjuſt* Judge, how much more ſhall he with his heavenly Father. *I tell you*, ſays Chriſt, *will avenge them ſpeedily.*

But now, forasmuch as this Parable teacheth not (ſo directly) the poor *Publicans* in the Text, therefore our Lord begins again, and adds to that another Parable, *this Parable*, which I have choſen for my Text. By the which he deſigneth two

two things: First, the Conviction of the proud and self conceited *Pharisie*; Secondly, the raising up and healing of the cast-down and dejected *Publicane*. And observe it, as by the first Parable he chiefly designeth the relief of those that are under the hand of cruel Tyrants: So by this he designeth the relief of those that lie under the load and burden of guilty and a disquieted Conscience.

This therefore is a Parable that is full of singular comfort to such of the sinners in the world that are clogged with guilt, and sense of Sin; and that lie under the apprehensions of and that are driven to God by, the sense of the Judgement that for sin is due unto them.

In my handling of this Text, I shall have respect to these things.

1. To the *persons* in the Text.
2. To the *condition* of the persons in the Text.
3. To the *Conclusion* that Christ makes upon them both.

First, For the *Persons*. They were, as you see, far one from another in their own apprehension of themselves; one good, the other bad; but yet in the judgement of the Law, both alike, both the same, both sinners; for they both stood in need of Merit. True, the first-mentioned did not see it, as the other poor sinner did; but that altereth not the case: he that is in the judgement of the Law a sinner, is in the judgement of the Law for sin condemned, though in his own judgement he be never so righteous.

Men must not be judged, or justified, accor-

ding to what themſelves do think, but according to the Verdict and Sentence that cometh out of the mouth of God about them. Now the Sentence of God is, *All have ſinned; There is none righteous, no not one*, Rom. 3. 'Tis no matter then what the *Phariſee* did think of himſelf, God by his Word hath proclaimed him a ſinner. A ſinner, by reaſon of Original ſin: A ſinner, by reaſon of actual Tranſgreſſion. Perſonally therefore, with reference to the true nature of their ſtate, they both were ſinners, and both by the Law under Condemnation. True, the *Publicans* Leproſie was outward; but the *Phariſees* Leproſie was inward: His Heart, his Soul, his Spirit, was as foul, and had as much the Plague of Sin, as had the other in his Life or Converſation.

Secondly, As to their *Conditions*, (I do not mean by Condition, ſo much *a habit of mind*, as the ſtate that they had each of them put themſelves into *by that mind*.) *The one*, ſays the Text, *was a Phariſee, the other a Publicane. A Phariſee:* That is, one that hath choſen to himſelf *ſuch* a courſe of Life. *A Publican:* That is, one that hath choſen to himſelf *ſuch* a courſe of Life. Theſe terms therefore ſhew, the divers courſes of Life that they had put themſelves into. The *Phariſee*, as he thought, had put himſelf into a condition for Heaven and Glory; but the *Publican* was for this World, and his Luſts: Wherefore when the *Phariſee* ſtands in the Temple, he boaſteth of himſelf and good condition; but condemneth the *Publicane*, and bitterly inveigheth againſt him. But, as I ſaid, their perſonal ſtate by the Law, was not at all changed. The *Phariſee* made himſelf

never the better; the *Publicane* also abode in his place.

Indeed the *Publicane* is here found to recant, and repent of his condition; of the condition that he had put himself into; and the *Pharisee* to boast of his: But the *Publican*'s Repentance was not of himself, but of God; who can also, yea, and sometimes 'tis evident (*Acts* 9.) he doth make *Pharisees* also repent of that condition that they have chose to be in themselves (*Philip.* 3. 3, 4, 5, 6, 7, 8.) The *Pharisee* therefore in commending of himself, makes himself never the better. The *Publicane* also, in condemning of himself, makes himself never the worse. Nay, contrarywise, the *Pharisee* by commending of himself, makes himself much the worse (v. 14.) And the *Publicane*, by condemning of himself, makes himself much the better. *I tell you*, says Christ, *THIS man went down to his house justified rather than the other: For every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.*

But, I say, as to mens commending of themselves, yea, though others should commend them also, that availeth *to Godward*, nothing at all. *For not he that commendeth himself, is approved, but whom the Lord commendeth.* So then, *men in measuring themselves by themselves, and comparing themselves among themselves, are not wise.* Cor. 10. 12.

Now this was the way of the Pharisee; I am not, saith he, as other men; I am no Extortioner, nor unjust, no Adulterer, nor yet as this *Publican.*

[*Two men went up into the Temple to pray.*]

And they two too, as I said, as opposite one to the other, as any two men that ever went thither to pray. One of them was *over* righteous, and the other wicked *over* much. Some would have thought, had they not by the Word of Christ been other ways described, that they had been both of the same Religion; for they both went up into the Temple to pray; yea both to pray, and that at the same time, as if they did it by appointment, by agreement, but there was no such thing. The one was a *Pharisee*, the other a *Publican*: for so saith the after-words: And therefore persons as opposite as Light and Darkness, as Fire and Water; I mean as to their apprehensions one of another. The *Pharisee* could not abide the *Publican*, nor could the *Publican* brook the *Pharisee*, and yet both went up into the Temple to pray. 'Tis strange to see, and yet it is seen, that men cross in their Minds, cross in their Principles, cross in their Apprehensions; yea, and cross in their Prayers too, should yet meet together in the Temple to pray.

[*Two men.*] Men not of the middle sort, as afore is shewed; but two, and them too, pick'd out of the best and worst that was, as shall now be a little more largely handled. Two men, a *Pharisee*, a *Publican*.

To be a *Pharisee*, was in those days counted honourable for Religion, and for Holiness of Life. A *Pharisee* was a man of esteem and repute among the Jews, though it is a term of reproach with us. Else *Paul* would not as he did, at such a time as he did it, have said, *Men and brethren, I am a Pharisee, the son of a Pharisee* (Acts 23. 6. Philip. 3. 5.) For now he stood upon his Purgation and Justi-

Justification, specially it appears so by the place first named. And far be it from any to think that *Paul* would make use of a colour of wickedness to save, thereby, himself from the fury of the people.

A *Publicane*, in those days was counted one of the vilest of men, as is manifest; because, when they are by the Word, by way of discrimination, made mention of, they are ranked with the most vile and base. Therefore they are joyned with sinners. *He eateth with publicanes and sinners*; and with Harlots. *Publicanes and Harlots enter into the Kingdom of Heaven.* Yea, when our Lord Christ would have the rebellious Professor stigmatized to purpose, he saith; *Let him be to thee, as an heathen-man, and a Publicane.*

We therefore can make no Judgement of men upon the outward appearance of them. Who would a thought *but* that the *Pharisee* had been a good man, for he was righteous; for he prayed. And who could have thought that the other *had* been a good man? for he was a *Publicane*: a man, by good men, and bad men, joyned with the worst of men, to wit, with *Sinners, Harlots, Heathens.*

The *Pharisee* was a *Sectarian*; the *Publicane* was an *Officer.* The *Pharisee* even because he was a *Sectarian*, was had the more in esteem; and the *Publicane* because he was an *Officer*, was had the more in reproach. To speak a little to both these.

1. The *Pharisee* was a Sectarian, one that deviated, that turned aside in his Worshipping from the way of God, both in *matter* and *manner* of worship; for such an one *I count a Sectarian.*

That he turned aside from the *matter*, which is the rule of Worship, to wit, the written word, 'tis evident: for Christ saith, *That they rejected the Commandments of God, and made them of no effect, that they might keep their own Traditions.* That they turned aside also as to their *manner* of worship, and became Sectarians there, is with no less authority asserted: *For all their works they do, for to be seen of men,* (Acts 26. 5. Mark 7. 9, 10, 11, 12, 13. Matt. 23. 5.)

Now this being none of the Order or Ordinance of Christ, and yet being chose by, and stuck to of these sort of men, and also made a singular and necessary part of Worship, became a Sect, or bottom for these hypocritical factious men to adhere unto, and to make of others Disciples to themselves. And that they might be admired, and rendered venerable by the simple people to their fellows, they loved to go in long Robes; they loved to pray in Markets, and in the corners of the Streets; they shewed great zeal for the small things of the Law, but had onely great words for things that were substantial. *They made broad their Phylacteries, and enlarged the borders of their garments,* Matth. 23. &c.

When I say the *Pharisee* was a *Sectarian*, I do not mean that every Sectarian is a Pharisee. There was the Sect of the *Herodians*, and of the *Alexandrians*, of the *Sadducees*, with many others; but to be a Pharisee, was to be of the straighteſt Sect: *After the most straightest sect of our Religion I lived a Pharisee*; that therefore of all the Sects, was the most straight and strict. Therefore saith he in another place, *I was taught according to the perfect manner of the law of the fathers.* And again, *Touching*

ching the law a Phariſee (Acts 22. 3. ch. 26. 4, 5, 6. Philip. 3. 5.). The Phariſees therefore did carry the Bell, and did wear the Garland, for Religion; for he out-did, he went beyond all other Sectarians in his day. He was the ſtricteſt, he was the moſt zealous; therefore Chriſt in his making of this Parable, waveth all all other Sects then in being, and pitcheth upon the Phariſee as the man moſt meet, by whoſe rejection he might ſhew forth and demonſtrate the riches of his mercy in its extenſions to ſinners: *Two men went up into the Temple to pray, the one a Phariſie*: The one ſuch a brave man as you have heard.

[The *Publicane* alſo went up thither to pray.] The Publicane, I told you before, was an *Officer*: An *Officer* that ſerved the *Romans* and themſelves too; for the *Romans* at that time were poſſeſſors of the land of *Jury*, (the lot of *Iſraels* Inheritance) and the Emperour *Tiberius Ceſar* placed over that land four Governours, to wit, *Pilate*, *Herod*, *Philip*, and *Lyſanias*; all theſe were Gentiles, Heathens, Infidels; and the *Publicanes* were a ſort of inferiour men to whom was let out to farm, and ſo men that were employed by theſe to gather up the Taxes and Cuſtoms that the Heathens had laid upon the Jews to be paid to the Emperour, *Luke* 2 1. ch. 3. 1, 2. v. 12. 13.

But they were a generation of men that were very injurious in the execution of their Office. They would exact and demand more than was due of the people; yea, and if their demands were denied, they would falſely accuſe thoſe that ſo denied them to the Governour, and by falſe accuſation obtain the mony of the people, and ſo wickedly enrich themſelves (*Luke* 3. 13. ch. 19.

2, 8.) This was therefore grievous to the Jews, who always counted themselves a free people, and could never abide to be in bondage to any. And this was something of the reason that they were so generally, by all the Jews, counted so vile and base, and reckoned among the worst of men, even as our Informers and Bum-bailiffs are with us at this day.

But that which *heightned* the spirit of the people against them, and that made them *so* odious and filthy in their eyes, was for that (at least so I think) these *Publicanes* were not, as the other Officers, Aliens, Heathens, and Gentiles, but men of their own nation Jews, and so the Brethren of those that they so abused. Had they been Gentiles, it had not been to be wondred at, that they abused, accused, and by false accusations peeled and wasted the people; for that cannot but be expected at the hands of Aliens and Strangers.

The *Publican* then was a *Jew*, a kind of a *renegate* Jew, that through the love that he had to unjust gains, fell off in his affections from his brethren, adhered to the *Romans*, and became a kind of Servant to them against their Brethren, farming the heathenish taxations at the hand of strangers, and exacting of them upon their Brethren with much cruelty, falshood, and extortion. And hence, as I said, it was, that to be a *Publicane* was to be so odious a thing, so vile a sinner, and so grievous a man in the eyes of the Jews And would it not be an insufferable thing? yea, did not that man deserve hanging ten times over, that should, being a *Dutchman*, fall in with a *French Invador*, and take place, or farm at his hands, those cruel and grievous Taxations which he in barbarous wise should

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at his conqueſt lay upon them, and exact and force the ſame to be paid him with an over and above of what is appointed? Why this was the *Publicane*, he was a *Jew*, and ſo ſhould have abode with them, and abeen content to ſhare with his Brethren in their calamities; but contrary to Nature, to Law, to Religion, Reaſon, and Honeſty, he fell in with the Heathen, and took the advantage of their Tyrrany to pole, to peel, to rob and impoveriſh his Brethren.

But for proof that the Publicane was a Jew.

1. *They are, even then, when compared with*, yet diſtinguiſhed from the Heathen; *Let him be to thee as an heathen-man and a publicane*, Matth. 18. which two terms, I think, muſt not here be applied to one and the ſelf ſame man, as if the Heathen was a Publicane, or the Publicane a Heathen, but to men of two diſtinct nations; as that Publicane and Harlot, is to be underſtood of ſinners of both Sexes. The Publicane is not an Harlot, for he is a man, *&c.* and ſuch a man as has been deſcribed before. So by Publicans and Sinners, is meant *Publicants* and ſuch ſinners as the Gentiles were; or ſuch as, by the Text, the *Publicane* is diſtinguiſhed from: Where the Phariſee ſaith he was *not an extortioner, unjuſt, adulterer, or even as this publicane.* Nor can he by [*Heathen man*] intend the *perſon*, and by the term *Publicane*, the *office* or place of the *Heathen man*; but by *Publicane*, is meant the renegate Jew, in ſuch a place, *&c.* as is yet further manifeſt by that which follows. For,

Secondly, Thoſe Publicanes, even every one of them that by name are made mention of in the

New

New Teſtament, *have ſuch names put upon them; yea, and other circumſtances thereunto annexed, as doth demonſtrate them to be Jews.* I remember the names of no more but three, to wit, *Matthew*, *Levit*, and *Zacheus*, and they were all Jews.

1. *Matthew* was a Jew, and the *ſame Matthew* was a Publicane; yea, and alſo afterward an Apoſtle. He was a Jew, and wrote his Goſpel in Hebrew: he was an Apoſtle, and is therefore found among the twelve. That he was a Publicane too, is as evident by his own words: For though *Mark* and *Luke* in their mentioning of his name and Apoſtleſhip do forbear to call him a Publicane (*Mak.* 3. 18. *Luke* 6. 15.) Yet when this *Matthew* comes to ſpeak of himſelf, he calls himſelf *Matthew the publicane*, (Matth. 10. 3.) for I count this the ſelf ſame *Matthew* that *Mark* and *Luke* maketh mention of, becauſe I find no other *Matthew* among the Apoſtles but he: *Matthew* the Publicane, *Matthew* the man ſo deep in Apoſtacy, *Matthew* the man of that ill fame among his brethren. Love in *Mark* and *Luke*, when they counted him among the Apoſtles, did cover with ſilence this his Publicane ſtate; (and 'tis meet for *Peter* to call *Paul* his beloved Brother, when *Paul* himſelf ſhall call himſelf the chief of ſinners) but faithfulneſs to the world, and a deſire to be abaſed, that Chriſt thereby, and Grace by him, might be advanced, made *Matthew* in his evangelical Writings call himſelf by the name of *Matthew the publicane.* Nor has he loſt thereby; for Chriſt again to exalt him, (as he hath alſo done by the Apoſtle *Paul*) hath ſet, by his ſpecal Providence, the teſtimony that this *Matthew*

thew hath given of his Birth, Life, Death, Doctrine, and Miracles, in the front of all the New Testament.

2. The next Publicane that I find by the Testament of Christ made mention of by name, is *Levie*, another of the Apostles of Jesus Christ. This *Levie* also, by the Holy Ghost in holy Writ, is called by the name of *James*. Not *James* the brother of *John*, for *Zebede* was his Father; but *James* the son of *Alpheus*. Now I take this *Levie* also to be another than *Matthew*; first, because *Matthew* is not called the son of *Alpheus*; and because *Matthew* and *Levie*, or *James* the son of *Alpheus* are distinctly counted where the names of the Apostles are mentioned, *Matth.* 10. 3. for two distinct persons. And that this *Levie*, or *James* the Apostle was a Publicane, as was the Apostle *Matthew* whom we mentioned before, is evident; for both *Mark* and *Luke* do count him such. First *Mark* saith, Christ found him when he called him, as he also found *Matthew*, sitting at the receipt of Custom; yea, *Luke* words it thus: *He went forth and saw a publicane named* Levie *sitting at the receipt of custom, and he said unto him follow me*, Mark 2. 14. Luke 5. 27.

Now that this *Levie*, or *James* the son of *Alpheus*, was a Jew, his name doth well make manifest. Besides, had there been among the Apostles any more Gentiles save *Simon* the Canaanite; or if this *Levie James* had been here, I think the Holy Ghost would to distinguish him, have included him in the same discriminating Character, as he did the other when he called him *Simon* the Canaanite, *Matth.* 10. 4.

Matthew therefore, and *Levie* or *James*, were both

both Publicanes, and as I think, called both at the same time; were both Publicane-Jews, and made by grace the Apostles of Jesus Christ.

3. The next Publicane that I find by name made mention of in the Testament of Christ is one *Zacheus*. And he was a chief Publicane; yea, for ought I know, the master of them all. *There was a man*, saith *Luke*, *named Zacheus, which was the chief among the publicanes, and he was rich*, Luke 19. 2. This man Christ saith, was a son of *Abraham*; that is, as other Jews was; for he spake that to stop the mouths of their Pharisaical cavelations. Besides, the Publicane shewed himself to be such an one, when under a supposition of wronging any man, he has respect to the Jewish Law of restoring four-fold, *Exod.* 22. 1. 2 *Sam.* 12. 6.

'Tis further manifest that he was a Jew, because Christ puts him among the lost; to wit, among the lost Sheep of the house of *Israel*, v. 10. and *Matth.* 15. 24. for *Zacheus* was one that might properly be said to be lost, and that in the Jews account. Lost I say, and that not onely in the most common sence, by reason of transgression against the Law, but for that he was an Apostate Jew; not with reference to heathenish Religion, but as to heathenish, cruel, and barbarous actions; and therefore he was, as the other, by his brethren counted as bad as Heathens, Gentiles, and Harlots. But Salvation is come to this house, saith Christ, and that notwithstanding his Publicane practice, forasmuch as he also is the son of *Abraham*.

Thirdly, Again, *Christ by the Parable of the lost Sheep, doth plainly intimate, that the* PUBLICANE

was

was a Jew. Then drew near all the Publicanes and sinners for to hear him, and the Pharisees and Scribes murmured, saying, this man receiveth sinners, and eateth with them.

But by what Answer doth Christ repel their Objections? Why he saith, *What man of you, having an hundred sheep, if he lose one of them, doth not leave the Ninty and nine in the wilderness, and go after that which is lost until he find it?* Doth he not here, by the lost sheep, mean the *poor Publicane?* Plenty of whom while he preached this Sermon were there, as Objects of the Pharisees scorn; but of the pity and compassion of Jesus Christ! he did without doubt mean them. For, pray, what was the Flock, and who Christ's Sheep under the Law, but the House and People of *Israel?* (Ezek. 43. 30, 31.) So then, who could be the lost Sheep of the House of *Israel*, but such as was *Matthew*, *James*, *Zacheus*, and their companions, in their, and such-like Transgressions.

Fourthly, Besides, had not the *Publicanes* been of the Jews, *how easie had it been for the Pharisees to have objected, that an impertinency was couched in that most excellent parable of the lost sheep?* They might have said, We are offended, because thou receivest the Publicanes, and thou for vindication of thy practice, propoundest a Parable of lost Sheep; but *they* are the sinners of the house of *Israel*, and the Publicanes are Aliens, and Gentiles. I say, how easily might they thus have objected? but they knew full well that the Parable was pertinent, for that the Publicanes was of the Jews, and not of the Aliens. Yea, had they not been Jews, it cannot, it must not be thought, that Christ

Christ (in sum) should call them so; and yet he did do so when he called them lost Sheep.

Now that these Publicanes were Jews, what follows, but that for this they were a great deal the more abominated of their Brethren. And (as I also have hinted before) it is no marvel though they were; for a treacherous Brother is worse than an open Enemy (Psal. 55. 12, 13.) For, if to be debauched in open and common transgressions is odious, how odious is it for a Brother to be so? for a Brother in Nature and Religion to be so? I say again, if these things are intolerable, what shall we think of such men as shall joyn to all this compliance with a Forrein Prince to rob the Church of God? yea, that shall become a Tenant, an Officer, a man in power under them, to exact, force, and wring out of the hand of a Brother his Estate; yea, his Bread and Livelihood. Add to all this, What shall we say to him that shall do for an Enemy against a Brother in a way of injury and wrong, more than in strictness of Law they were commanded by that same Enemy to do? And yet all this they did, as both *John* insinuates, and *Zacheus* confesses.

The *Pharisee* therefore was not so *good* but the *Publicane* was as *bad*: indeed the *Publicane* was a notorious wretch, one that had a way of transgressing by himself; one that could not be sufficiently condemned by the Jews, nor coupled with a viler than himself. 'Tis true, you find him here in the Temple at Prayer; not because he retained in his Apostacy Conscience of the true Religion, but God had awakened him, shewn him his sin, and bestowed upon him the grace of Repentance, by which he was, not onely fetch'd back to the

Temple,

Temple, and Prayer, but to his God, and to the salvation of his Soul.

The *Pharisie* then was a man of another Complection, and stood as to his own thoughts of himself; yea, and in the thoughts of others also, upon the highest and better ground by far. The *Publicane* was a *notorious* sinner: The *Pharisie* was a *notorious* righteous man. The *Publicane* was a sinner out of the ordinary way of sinning; and the *Pharisie* was a man for Righteousness in a singular way also. The *Publicane* pursued his villanies, and the *Pharisie* pursued his Righteousness; and yet they both meet in the Temple to pray: Yea, the *Pharisie* stuck to, and boasted in the Law of God; but the *Publicane* did forsake it, and hardned his Heart against his way and people.

Thus divers were they in their appearance; the *Pharisie*, very good; the *Publicane*, very bad: but as to the Law of God, which looked upon them with reference to the state of their Spirits, and the nature of their Actions, by that they were both found sinners; the *Publicane* an open *outside* one, and the *Pharisee* a filthy *inside* one. This is evident, because the *best* of them was rejected, and the *worst* of them was received to mercy. Mercy standeth not at the *Publicans* badness, nor is it enamoured with the *Pharisees* goodness: It suffereth not the Law to take place on both, though it findeth them both in sin, but graciously imbraceth the most unworthy, and leaveth the best to shift for himself. And good reason that both should be dealt with after this manner; to wit, that the Word of Grace should be justified upon the Soul of the penitent, and that the other should stand

ſtand or fall to that which he had choſen to be his maſter.

There are three things that follow upon this Diſcourſe.

1. That the righteouſneſs of man is not of any eſteem with God, as to Juſtification. It is paſſed by as a thing of naughtineſs, a thing not worth the taking notice of. There was not ſo much as notice taken of the *Phariſee*'s Perſon, or Prayer, becauſe he came into the Temple mantled up in his own good things.

2. That the man that has nothing to commend him to God, but his own good doings, ſhall never be in favour with him. This alſo is evident from the Text: The *Phariſee* had his own righteouſneſs, but had nothing elſe to commend him to God; and therefore could not by that obtain favour with God, but abode ſtill a rejected one, and in a ſtate of condemnation.

3. Wherefore though we are bound by the Law of Charity to judge of men according as in appearance they preſent themſelves unto us: yet withal, to wit, though we do ſo judge, we muſt leave room for the judgement of God. Mercy may receive him that we have doomed to Hell, and juſtice may take hold on him whom we have judged to be bound up in the bundle of Life. And both theſe things are apparent by the perſons under conſideration.

We, like *Joſeph* are for ſetting of *Manaſſeth* before *Ephraim*; but God, like *Jacob*, put his hands acroſs, and lays his right hand upon the worſt mans head, and his left hand upon the beſt (*Gen.* 48.) to the amazement and wonderment even of the beſt of men.

Two men went up into the Temple to pray, the one a phariſie, the other a publicane, [the phariſie ſtood and prayed thus with himſelf, God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publicane; I faſt twice in the week, I give tithes of all that I poſſeſs.]

In theſe words many things are worth the noting. As,

1. The Phariſees diſinition of righteouſneſs; the which ſtandeth in two things:

1. In Negatives.
2. In Poſitives.

1. In Negatives; to wit, what a man that is righteous muſt not be: *I am no extortioner, no unjuſt man, no adulterer, nor yet, as this publicane.*

2. In Poſitives; to wit, what a man that is righteous *muſt be*: *I faſt twice a week; I give tithes of all that I poſſeſs*, &c.

That Righteouſneſs ſtandeth in *negative* and *poſitive* holineſs is true; but that the Phariſees diſinition is, notwithſtanding, falſe, will be manifeſt by and by. But I will firſt treat of Righteouſneſs in the general, becauſe the Text leadeth me to it.

Firſt then, A man that is *righteous*, muſt have *negative holineſs*; that is, he muſt not live in actual Tranſgreſſions: He muſt not be Extortioner, Unjuſt, Adulterer, or as the Publicane was. And this the Apoſtle intends, when he ſaith, *Fly fornication, fly youthful luſts, fly from idolatry; and little children keep your ſelves from Idols.* (1 Cor. 6. 18. & 10. 14. 2 Tim. 2. 22. & 1 Joh. 5. 21.)

For

For it is a vain thing to talk of Righteousness, and that our selves are righteous, when every observer shall find us in actual Transgression. Yea though a man shall mix his want of negative Holiness with some good actions, that will not make him a righteous man. As suppose, a man that is a Swearer, a Drunkard, an Adulterer, or the like, should notwithstanding this, be open handed to the poor, be a great executer of Justice in his place, be exact in his buying, selling, keep touch with his Promise and with his Friend, or the like: These things, yea, many more such, cannot make him a righteous man; for the *beginning* of Righteousness is yet wanting in him, which is the Negative holiness: For except a man shall leave off to do evil he cannot be a righteous man. Negative holiness is therefore of absolute necessity to make one in ones self a righteous man. This therefore condemns them that count it sufficient if a man have some actions that in themselves, and by vertue of the command, are good, to make him a righteous man, though Negative holiness is wanting. This is as saying to the wicked, *Thou art righteous*, and a perverting of the right way of the Lord: Negative holiness therefore must be in a man before he can be accounted righteous.

Second, As Negative holiness is required to declare one a righteous man; so also Positive holiness must be joyned therewith, or the man is unrighteous still. For it is not what a man is not, but what a man does, that declares him a righteous man. Suppose a man be no Thief, no Liar, no Unjust man; or, as the Pharisee saith, no Extortioner,

oner, no Adulterer, &c. this will not make im a righteous man: But there must be joyned o these, holy and good actions, before he can be eclared a righteous man. Wherefore, as the A-oſtle, when he preſſed the Chriſtians to righte-uſneſs, did put them firſt upon Negative holli-eſs, ſo he joyneth thereto an exhortation to Po-itive holineſs; knowing, that where Poſitive ho-neſs is wanting, all the Negative holineſs in the hole world cannot declare a man a righteous an. When therefore he had ſaid, *But thou, O an of God, flee theſe things*, (ſins and wicked-eſs) he adds, *and follow after righteouſneſs, god-neſs, faith, love, patience, meekneſs*, &c. (1 Tim. 11.) Here *Timothy* is exhorted to *Negative olineſs*, when he is bid to *flee ſin*. Here alſo he is exhorted to *poſitive holineſs*, when he is bid to *fol-ow after righteouſneſs*, &c. for Righteouſneſs can either ſtand in Negative nor Poſitive holineſs, as evered one from another. That man then, and hat man onely, is, as to actions, a righteous man, hat hath left off to do evil, and hath learnt to do ell, (*Iſa.* 1. 16, 17.) that hath caſt off the works of darkneſs, and put on the armour of light. *Flie youthful luſts*, ſaid *Paul*, *and follow after righteouſneſs, faith, charity, peace, with them that all on the Lord out of a pure heart*, (2 Tim. 2, 22.)

The Pharisee therefore, as to the general de-ſcription of Righteouſneſs, made his definition right; but as to his perſon and perſonal Righte-ouſneſs, he made his definition wrong. I do not mean, he defined his own Righteouſneſs wrong; but I mean, his definition of true Righteouſneſs, which ſtandeth in Negative and Poſitive holineſs,

he

he made to stoop to Justifie his own Righteousnes, and therein he plaid the Hypocrite in his Prayer. For although it is true Righteousnes that standeth in Negative and Positive holiness; yet that is not true Righteousnes that standeth but in some pieces & ragged remnants of Negative and Positive righteousnes. If then the Pharisee would in his definition of personal Righteousnes, have proved his own Righteousnes to be good, he must a proved that both his Negative and Positive holiness had been universal; to wit, that he had left off to act in any wickedness, and that he had given up himself to the duty enjoyned in every Commandment: for so the righteous man is described, (Job 1. 8. ch. 2. 3.) As it is also said of Zacharias and Elizabeth his Wife, *They were both righteous before God, walking in ALL the commandments and ordinances of the Lord blameless*, Luke 1. 5. 6. Here the perfection, that is the universality of their *Negative holiness* is implied, and the universality of their Positive holiness is expressed; They walked in all the Commandments of the Lord; but that they could not do if they had lived in any unrighteous thing or way. They walked in all blamelesly, that is, sincerely with upright heart. The Pharisees righteousnes therefore, even by his own implied definition of righteousnes, was not good, as is manifest these two ways.

1. His Negative Holiness was not universal.
2. His Positive Holiness was rather criminal than moral.

1. His Negative holiness was not universal. If

faith indeed, he was not an *Extortioner*, nor *Unjust*, no *Adulterer*, nor yet as *this* Publicane: but none of these expressions apart, nor all, if put together, do prove him to be perfect as to Negative holiness; that is, they do not prove him, should it be granted that he was as holy with this kind of of holiness, as himself of himself had testified. For,

1. What though he was no *Extortioner*, he might yet be a covetous man, *Luke* 16. 14.

2. What though, as to dealing, he was not unjust to others, yet he wanted honesty to do justice to his own Soul, *Luke* 16. 15.

3. What though he was free from the act of Adultery, he might yet be made guilty by an adulterous eye, (which the Pharisee did not watch, (*Matth.* 5. 28.) of which the Pharisee did not take cognizance.

4. What though he was not *like the Publican*, yet he was like, yea, was a down-right Hypocrite; he wanted in those things wherein he boasted himself sincerity; but without sincerity no action can be good, or accounted of God as righteous. The Pharisee therefore notwithstanding his boasts, was deficient in his Righteousness, though he would fain have shrouded it under the right definition thereof.

Nor doth his positive Holiness help him at all, forasmuch as 'tis grounded mostly, if not altogether in Ceremonial Holiness: Nay I will recollect my self, it was grounded partly in Ceremonial, and partly in Superstitious holiness, if there be such a thing as Superstitious holiness in the world, this paying of Tithes was ceremonial, such as came in and went out with the typical Priesthood.

But

But what is that to Positive holiness, when it was but a small pittance by the by. Had the Pharisee argued plainly and honestly; I mean, had he so dealt with that Law by which now he sought to be justified, he should have brought forth Positive righteousness in morals, and should have said and proved it too, that, as he was no wicked man with reference to the act of Wickedness, he was indeed a righteous man in acts of moral Vertues. He should, I say, have proved himself a true lover of God, no Superstitious one, but a sincere worshipper of him; for this is contained in the first Table (*Exod.* 20.) and is so in sum expounded by the Lord Christ himself, (*Mat.* 22. 30.) He should also in the next place have proved himself truly kind, compassionate, liberal, and full of love and charity to his Neighbour; for that is the sum of the second Table; as our Lord also doth expound it, saying, *Thou shalt love thy neighbour as thy self*, Mark 12. 31.

True, he says he did them no *hurt*; But did he do them good? To do no hurt, is one thing, and to do good, is another; and 'tis possible for a man to do neither hurt nor good to his Neighbour. What then, Is he a righteous man because he hath done him no hurt? No verily; unless, to his power, he hath also done him good.

It is therefore a very falacious and deceitful arguing of the Pharisee thus to speak before God in his Prayer; *I am righteous, because I have not hurt my Neighbour, and because I have attended the Ceremonial Duties.* Nor will that help him at all to say, he gave *TITHES* of all that he possessed. It had been more modest to say, that he had *PAYED* them; for they being com-

mande

manded, were a due debt; nor could they go before God for a free Gift, because by the Commandment they were made a Payment; but proud men and Hypocrites, love so to word it both with God and man, as at least to imply, that they are more forward to do, than Gods Commandment is to require them to do.

The second part of his *positive holiness* was *superstitious*; for God had appointed no such set Fasts, neither more nor less, but just twice a week: *I fast twice a week.* Aye, but who did command thee to do so? commanded to fast when occasion required if thou wast; but that thou shouldest have any occasion to do so as thou doest, other than by thy being put upon it by a Superstitious and Erroneous Conscience doth not, nor canst thou make to appear. This part therefore of this positive Righteousness, was positive Superstition, an abuse of Gods Law, and a gratification of thy own erroneous Conscience. Hitherto therefore thou art defective in thy so seemingly brave and glorious righteousness.

Yet this let me say in commendation of the Pharisee: In my conscience he was better than many of our English Christians; for many of them are so far off from being at all partakers of Positive righteousness, that all their Ministers, Bibles, good Books, good Sermons, nor yet Gods Judgements, can perswade them to become so much as Negatively holy; that is, to leave off evil.

The second thing that I take notice of in this Prayer of the Pharisee, is, his manner of Delivery, as he stood praying in the Temple. *God, I thank thee*, said he, *that I am not as other men are.* He seemed to be at this time, in more than an

ordinary frame, while now he stood in the presence of the Divine Majesty. For a Prayer made up of praise, is a Prayer of the highest Order, and is most like the way of them that are now in a state beyond Prayer. Praise is the work of Heaven; but we see here, that an Hypocrite may get into that vein, even while an Hypocrite, and while on earth below. Nor do I think that this Prayer of his was a premeditated stinted form, but a Prayer Extempore, made on a sudden according to what he felt, thought, or understood of himself.

Here therefore we may see, that even *Prayer*, as well as *other* acts of religious Worship, may be performed in great hypocrisie; although, I think, that to perform *Prayer* in hypocrisie, is one of the most daring sins that are committed by the sons of men. For by Prayer, above all Duties, is our most direct, and immediate personal approach into the presence of God: and as there an uttering of things before him, specially a giving of him thanks for things received, or a begging that such and such things might be bestowed upon me. But now to do these things in hypocrisie, (and 'tis easie to do them so when we go up into the Temple to pray) must needs be intolerable wickedness, and it argueth infinite patience in God, that he should let such as do so, arise alive from their Knees, or that he should suffer them to go away from the place where they stand without some token or remark of his wrath upon them.

I also observe, that this *Extempore* Prayer of the Pharisee, was performed by *himself*, or in the strength of his own natural parts; for so the Text impli-

implieth. *The Pharisee*, saith the Text, *stood and prayed thus with himself*, with himself, or by himself, and may signifie either that he spoke softly, or that he made this Prayer by reason of his natural parts. *I will pray with the spirit*, said *Paul*, 1 *Cor.* 14. 15. *The Pharisee prayed with himself*, said Christ. It is at this day wonderful common for men to pray *Extempore* also: To pray by a Book, by a premeditated set Form, is now out of fashion. He is counted no body *now* that cannot at any time, at a minutes warning, make a Prayer of an half hour long. I am not against *Extempore* prayer, for I believe it to be the best kind of praying; but yet I am jealous that there are a great many such Prayers made, especially in Pulpits and in publick Meetings, without the breathing of the Holy Ghost in them: For if a *Pharisee* of old could do so, why may not a Pharisee do the same, now Wit and Reason and Notion is now screwed up to a very great height; nor do men want Words, or Fancies, or Pride, to make them do this thing. Great is the formality of Religion this day, and little the power thereof. Now where there is a great Form and little Power, (and such there was also among the Jews in the time of our Saviour Jesus Christ) there men are most strangely under the temptation to be Hypocrites; for nothing doth so properly and directly oppose Hypocrisie, as the power and glory of the things we profess. And so on the contrary, nothing is a greater temptation to Hypocrisie, than a Form of knowledge of things without the savour thereof. Nor can much of the power and savour of the things of the Gospel be seen at this day upon Professors, (I speak not now of all) if their

Notions and *Converſations* be compared together. How proud, how covetous, how like the world in Garb and Guiſe, in Words and Actions, are moſt of the great Profeſſors of this our day! but when they come to Divine Worſhip, ſpecially to Pray by their words and carriages there, one would almoſt judge them to be Angels in heaven. But ſuch things muſt be done in Hypocriſie, as alſo the Phariſees was.

The Phariſee ſtood and prayed [thus with himſelf.]

Again, in that it is ſaid, *he prayed with himſelf*; it may ſignifie, that he went in his Prayer no further than his Senſe, and Reaſon, Feeling, and carnal Apprehenſions went. True, Chriſtian Prayer oft-times, leaves Senſe and Reaſon, Feeling, and carnal Apprehenſions behind it, and it goeth forth with Faith, Hope, and deſires to know what at preſent we are ignorant of, and that unto which our Sence, Feeling, Reaſon, *&c.* are ſtrangers. The Apoſtle indeed doth ſay, *I will pray with the Underſtanding* (1 Cor. 14. 15.) but then it muſt be taken for an Underſtanding ſpiritually enlightened. I ſay, it muſt be ſo underſtood; becauſe the natural Underſtanding, properly as ſuch, receiveth not the things of the Spirit of God when offered, and therefore cannot pray for them; for they to ſuch, are fooliſh things, (1 *Cor.* 2. 24.)

Now a ſpiritually enlightened Underſtanding may be officious in Prayer theſe ways.

1. As it has received conviction of the truth of the being of the things that are of the Spirit of God: For to receive conviction of the truth and being of ſuch things, comes from the Spirit of God

God, not from the Law, Senſe, or Reaſon (1 *Cor.* 2. 10, 11, 12.) Now the Underſtanding, having, by the Holy Ghoſt, received conviction of the truth of the being of ſuch things, draweth out the Heart to cry in Prayer to God for them. Therefore he ſaith, *he would pray with the underſtanding.*

2. A Spiritually-enlightened Underſtanding, hath alſo received by the Holy Ghoſt, conviction of the *excellency* and *glory* of the things that are of the Spirit of God, and ſo enflameth the Heart with more fervent deſires in this duty of Prayer; for there is a ſupernatural Excellency in the things that are of the Spirit; (*For if the miniſtration of death* (to which the Phariſee adhered) *written and engraven in ſtones, was glorious, ſo that the childrn of* Iſrael *could not ſtedfaſtly behold the face of* Moſes, *for the glory of his countenance, which glory was to be done away, How ſhall not the miniſtration of the ſpirit be rather glorious. For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory: For even that which was made glorious, hath no glory in this reſpect, by reaſon of the glory that exceleth,* 2 Cor. 3. 7, 8, 9, 10.) and the Spirit of God ſheweth, at beſt, ſome things of that excellent glory of them to the Underſtanding that it enlighteneth, (*Eph.* 1. 17, 18, 19.)

3. The ſpiritually-enlightened Underſtanding hath alſo thereby received knowledge, that theſe excellent ſupernatural things of the Spirit, are given by Covenant in Chriſt to thoſe that love God, that are beloved of him. *Now we have re-*

ceived, says *Paul*, *not the spirit of the world*, (th
the Pharisee had) *but the spirit which is of Go
that we may know the things that are freely giv
to us of God*, (1 Cor. 2. 12.) And this know
ledge that the things of the Spirit of God a
freely given to us of God, puts yet a greate
edge, more vigour, and yet further confidence i
to the Heart to ask for what is mine by gift, by
free gift of God in his Son. But all these thing
the poor Pharisee was an utter stranger to: h
knew not the Spirit, nor the things of the Spirit
and therefore must neglect Faith, Judgement, an
the love of God, (*Matth.* 23. 23 *Luke* 11. 42.)
and follow himself, and himself onely as to h
Sense, Feeling, Reason, and carnal Imagination i
prayer.

He stood and prayed thus [with himself.] H
prayed *thus*, talking *TO* himself; for so also
may (I think) be understood. 'Tis said of th
unjust Judge, he said *within himself*, *Though I fe
not God, nor regard man*, &c. *Luke* 18. 4. Th
is, he said it to himself. So the Pharisee is sa
to pray *with himself*: God and the Pharisee wer
not together, there was onely the *Pharisee* an
himself: *Paul* knew not what to pray for withou
the Holy Ghost joyned himself with him, spak
with him, and helped him with groans unutter
ble. But the Pharisee had no need of that, 'twa
enough that *HE* and *himself* were together at th
work; for he thought without doubting that *H*
and *himself* together could do. How many time
have I heard ancient *men*, and ancient women, s
it, with themselves, when all alone in some pri
vate Room, or in some solitary path; and in their
chat, they have been sometimes reasoning, some
time

times chiding, sometimes pleading, sometimes praying, and sometimes singing; but yet all has been done by themselves when all alone. But yet so done, as one that has not seen them, must needs have concluded, that they were talking, singing, praying with company, when all that they said they did it with themselves, and had neither auditor nor regarder.

So the Pharisee was at it with himself, *HE* and *himself* performed, at this time, the duty of Prayer. Now I observe, that usually when men do speak to, or with themselves, they greatly strive to please themselves: Therefore it is said, there is a man, *That flattereth himself in his own eyes, until his iniquity be found to be hateful,* (Psal. 36. 2.) He flattereth himself in his own way, according as his Sense and carnal Reason dictates to him; and he might do it as well in Prayer, as in any other way. Some men will so hear Sermons, and apply them that they may please themselves: And some men will pray, but will refuse such words and thoughts in Prayer as will not please themselves.

Oh how many men speak all that they speak in Prayer, rather to themselves, or to their Auditory, than to God that dwelleth in Heaven! and this I take to be the manner, I mean something of the manner, of the Phatisees praying. Indeed, he made mention of God, as also others do; but he prayed with himself to himself, in his own Spirit, and to his own pleasing, as the matter of his Prayer doth manifest. For was it not pleasant to this Hypocrite, think you, to speak thus well of himself at this time? doubtless it was. Also Children and Fools are of the same temper with

Hypocrites, as to this; they also love without ground, as the Pharisee, to flatter themselves in their own eyes: But not he that commendeth himself is approved.

God, I thank thee, I am not as other men are, extortioners, unjust, adulterers, or even as this publican, &c.

Thus he begins his Prayer; and it is, as was hinted before, a Prayer of the highest strain. For to make a Prayer all of Thanksgiving, and to urge in that Prayer, the cause of that Thanksgiving, is the highest manner of praying, and seems to be done in the strongest Faith, *&c.* in the greatest sense of things. And such was the Pharisees Prayer, onely he wanted substantial ground for his Thanksgiving; to wit, he wanted proof of that he said, he was not as other men were; except he had meant, as he did not, that he was even of the worst sort of men? For even the best of men, by nature, and the worst, are all alike. *What are we better than they?* said *Paul*, *no, in no wise*, (Rom. 3. 9.) So then, he failed in the ground of his thankfulness, and therefore his thankfulness was grounded on an untruth, and so became feigned, and self-flattering, and could not be acceptable with the God of Heaven.

Besides, in this high Prayer of the Pharisee, he *fathered* that upon God which he could by no means own; to wit, that he being so good as he thought himself to be, was through distinguishing love and favour of God. *God, I thank thee, I am not as other men are.* I thank thee, that thou hast made me better than others. I thank thee, that my condition is so good, and that I am so far advanced above my neighbour.

There

There are several things flow from this Prayer of the Pharisee that are worth our observation. As,

First, That the Pharisees and Hipocrites, do not love to count themselves sinners when they stand before God. They chuse rather to commend themselves before him for vertuous and holy persons, sometimes *saying*, and oftener *thinking*, that they are more righteous, than others. Yea, it seems by the word, to be natural, hereditary, and so common for Hypocrites to trust to themselves that they are righteous, and then to condemn others; this is the Foundation upon which this very Parable is built; *He spake this parable*, saith Luke, *unto certain that trusted in themselves as being righteous*, or that they were so, *and despised others*, (vers. 9.)

I say, Hypocrites love not to think of their sins when they stand in the presence of God; but rather to muster up, and to present him with their several good deeds, and to venture a standing or falling by them.

Secondly, This carriage of the Pharisee before God, informs us, that moral Vertues, and the ground of them, which is the Law, if trusted to, blinds the mind of man that he cannot for them perceive the way to happiness. *While* Moses *is read* (and his Law, and the righteousness thereof trusted to) the Vail is upon their heart. *And even unto this day*, said *Paul*, *the same vail remaineth untaken away in the reading of the old testament, which vail is done away in Christ. But even unto this day, when* Moses *is read, the vail is over their heart*, (2 Cor. 3. 14, 15.) And this is the

reason that so many moral men, that are adorned with civil and moral Righteousness, are yet so ignorant of themselves and the way of Life by Christ.

The Law of Works, and the Righteousness of the Flesh, which is the Righteousness of the Law, blinds their Minds, shuts up their Eyes, and causeth them to miss of the Righteous that they are so busy in the pursuit of. Their minds were blinded, saith the Text; Whose minds? Why those that adhered to, that stood by, and that sought Righteousness of the Law. Now,

The Pharisee was such an one, he rested in the Law, he made his boasts of God, and trusted to himself that he was Righteous; and all this proceeded of that blindness and ignorance that the Law had possessed his mind withal; for it is not granted to the Law to be the ministration of Life and Light, but to be the ministration of Death, when it speaks; and of Darkness, when trusted unto, that the Son of God might have the preheminence in all things: Therefore 'tis said, *when it, the heart shall turn to him, the vail shall be taken away*, 2 Cor. 3. 16.

Thirdly, We may see by this Prayer, the strength of vain confidence; it will embolden a man to stand in a lye before God; it will embolden a man to trust to himself, and to what he hath done, yea, to plead his own goodness instead of Gods Mercy before him. For the Pharisee was not onely a man that justified himself before men, but one that justified himself before God; And what was the cause of his so justifying of himself before God, but that vain confidence that he had

had in himself and his works, which were both a cheat and a lye to himself. But, I say, the boldness of the man was wonderful, for he stood to the lye that was in his right hand, and pleaded the goodness of it before him. But besides these things there are four things more that are couched in this Prayer of the Pharisee.

First, By this Prayer the Pharisee doth appropriate to himself *Conversion*, he challengeth it to himself and to his fellows. *I am not*, saith he, *as other men*; that is, in unconversion, in a state of sin, wrath, and misery: And this must be his meaning; for the religion of the Pharisee was not grounded upon any particular natural privilege: I mean not *singly*, not *onely* upon that, but upon a falling in with those Principles, Notions, Opinions, Decrees, Traditions, and Doctrines, that they taught distinct from the true and holy Doctrines of the Prophets. And they made to themselves Disciples by such Doctrine, men that they could captivate by those Principles, Laws, Doctrines, and Traditions: And therefore such are said to be of the Sect of the *Pharisees*; that is, the Scholars, and Disciples of them, converted to them and to their Doctrine. Oh! it is easie for Souls to appropriate Conversion to themselves, that know not what Conversion is. It is easie, I say, for men to lay Conversion to God, on a legal, or ceremonial, or delusive bottom, on such a bottom that will sink under the burden that is laid upon it; on such a bottom that will not stand when it is brought under the touch-stone of God, nor against the Rain, Wind, and Floods that are ordained to put it to the trial, whether it is true

or

of false. The Pharisee here stands upon a supposed conversion to God; *I am not as other men*; but both he, and his conversion are rejected by the sequel of the Parable: *That which is highly esteemed among men* (Luke 16. 15.) *is abomination in the sight of God.* That is, that Conversion that men as men flatter themselves that they have is such. But the Pharisee will be a converted man, he will have more to shew for Heaven than his Neighbour, *I am not as other men are*; to wit, in a state of sin and Condemnation, but in a state of Conversion and Salvation. But see how grievously this Sect, this Religion, begniled men. It made them two-fold worse the children of Hell than they were before. And their Teachers were (*Matth.* 23. 15.) that is, their Doctrine begat such blindness, such vain confidence, and groundless boldness in their Disciples, as to involve them in that conceit of Conversion that was false, and so ill-trusted to, damnable.

Secondly, By these words we find the Pharisee *not onely appropriating conversion to himself, but rejoycing in that conversion*: *God, I thank thee*, saith he, *that I am not as other men*; which saying of his, gives us to see that he gloried in his Conversion; he made no doubt at all of his State, but lived in the joy of the safety that he supposed his Soul by his conversion to be in. Oh thanks to God, says he, I am not in the state of Sin, Death, and Damnation, as the unjust, and this *Publican* is. But a strong delusion! to trust to the Spiders Web, and to think, that a few of the most fine of the works of the flesh, would be sufficient to bear up the Soul in, at, and under the Judgement

of

of God. *There is a generation that are pure in their own eyes, and yet are not washed from their filthiness.* This Text can be so fitly applied to none, as to the *Pharisee*, and to those that tread in the Pharisees steps, and that are swallowed up with his conceits, and with the glory of his own righteousness.

So again, *There is a way* (a way to Heaven) *which seemeth right to a man, but the end thereof are the ways of death,* (Prov. 30. 12. ch. 14. 12.) This also is fulfilled in these kind of men; at the end of their way is Death and Hell, notwithstanding their confidence in the goodness of their state.

Again, *There is that maketh himself rich, yet hath nothing,* (Prov. 13. 7.) What can be more plain from all these Texts, than that some men that are *out* of the way think themselves *in* it; and that some men think themselves clean that are yet *in* their filthiness; and that think themselves rich for the next world, and yet are poor, and miserable, and wretched, and blind, and naked. Thus the poor, blind, naked, hypocritical Pharisee thought of himself, when God threatned to abase him: Yea, he thought himself thus and joyed therein, when indeed he was going down to the chambers of death.

Thirdly, By these words *the Pharisee seems to put the goodness of his condition upon the goodness of God.* I am not as other men are, and I thank God for it. *God*, saith he, *I thank thee, that I am not as other men are.* He thanked God, when God had done nothing for him. He thanked God when the way that he was in, was not of Gods

prescri-

prescribing, but of his own inventing. So the Persecutor thanks God that he was put into that way of roguery that the Devil had put him into when he fell to rending and tearing of the Church of God; *Their possessors slay them*, saith the Prophet, *and hold themselves not guilty: and they that sell them say, blessed be the Lord, for I am rich*, (Zach. 11. 5.) I remember that *Luther* used to say, *In the Name of God begins all mischief*. All must be fathered upon God; the Pharisees Conversion must be fathered upon God; the rights, or rather the villainy of the outrageous Persecution against Gods people, must be fathered upon God. God I thank thee, and Blessed be God, must be the burthen of the Heretick's Song. So again, the Free-willer, he will ascribe all to God; the Quaker, the Ranter, the Socinian, &c. will ascribe all to God. *God, I thank thee*, is in every mans mouth, and must be intailed to every Error, Delusion, and damnable Doctrine that is in the world: But the Name of God, and their Doctrine, Worship, and Way, hangeth together, much as doth it and the Pharisees Doctrine; that is to say, nothing at all; for God hath not proposed their Principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the least Grace or Mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the destroyers of the world.

Fourthly, We come in the next place to the ground of all this; and that is, *To what the Pharisee had attained*. To wit, that he was no Extortioner, no unjust man, no Adulterer, nor even as this Publicane, and for that he fasted twice a

week,

week, and payed Tythes of all that he possessed. So that you see he pretendeth to a double foundation for his salvation, a Moral and a Ceremonial one; but both very lean, weak, and feeble: For the first of his Foundations, what is it more, if all be true that he saith, but a being removed a few inches from the vilest men in their vilest actions, a very slender matter to build my confidence for Heaven upon.

And for the second part of his ground for Life, what is it but a couple of Ceremonies, if so good. The first is questioned as a thing not founded in Gods Law; and the second is such, as is of the remotest sort of Ceremonies, that teach and preach the Lord Jesus. But suppose them to be the best, and his conformity to them the thoroweſt, they never were ordained to get to Heaven by, and so are become but a sandy Foundation. But any thing will serve some men for a Foundation, and Support for their Souls, and to build their hopes of Heaven upon. I am not a Drunkard says one, nor a Liar, nor a Swearer, nor a Thief, and therefore, I thank God, I have hopes of Heaven and Glory. I am not an Extortioner, nor an Adulterer, not unjust, nor yet as *THIS* Publicane, and therefore do hope I shall go to Heaven. Alas poor men! will your being furnished with these things save you from the thundring Claps and vehement Batteries that the wrath of God will make upon sin and sinners in the day that shall burn like an Oven? No, no, nothing at that day can shroud a man from the hot rebukes of that Vengeance, but the very righteousness of God, which is not the righteousness of the Law, however *Christened*, Named, or Garnished with all those

Gew-gaws

Gew-gaws that mens heads and fancies can invent; for that is but the righteousness of man.

But O thou blind Pharisee, since thou art so confident that thy state is good, and thy Righteousness is that that will stand when it shall be tried with fire, (1 *Cor.* 3. 13.) let me now reason with thee of Righteousness: My terrour shall not make thee afraid; I am not God, but a man as thou art, we both are formed out of the clay.

First, Prithee when didst thou begin to be righteous, was it before or after thou hadst been a sinner? Not afore, I dare say; but if after, then the sins that thou pollutest thy self withal before, have made thee incapable of acting legal righteousness. For sin, where it is, pollutes, defiles, and makes vile the whole man; therefore thou canst not, by after-acts of obedience, make thy self just in the sight of that God thou pretendest now to stand praying unto. Indeed thou mayest cover thy *dirt*, and paint thy *Sepulcher*; for that, acts of after-obedience will do, though sin has gone before. But *Pharisee*, God can see through the white of this Wall, even to the dirt that is within; God also can see through the Paint and Garnish of thy beautious *Sepulcher*, to the dead mens bones that are within; nor can *any* of thy most holy Duties, nor *all*, when put together, blind the eye of the all-seeing Majesty from beholding all the uncleanness of thy Soul. (*Matth.* 23. 27.) Stand not therefore so stoutly to it now thou art before God; Sin is with thee, and Judgement and Justice is before *him*. It becomes thee therefore, rather to despise and abhor this life

of

of thy hand, and to count all thy doings but droſs and dung, and to be content to be juſtified with another mans righteouſneſs inſtead of thine own. This is the way to be ſecured. I ſay, blind Phariſee, this is the way to be ſecured from the wrath which is to come.

There is nothing more certain than this, that as to Juſtification from the curſe of the Law, God has rejected mans Righteouſneſs, for the weakneſs and unprofitableneſs thereof; and hath accepted, in the room of that, the glorious Righteouſneſs of his Son; becauſe indeed, that, and that onely, is univerſal, perfect, and equal with his Juſtice and Holineſs. This is in a manner the Contents of the whole Bible, and therefore muſt needs be moſt certainly true. Now then, Mr. Phariſee, methinks, what if thou did'ſt this, and that while thou art at thy Prayers; to wit, caſt in thy mind what doth God love moſt, and the reſolve would be at hand. The *BEST* righteouſneſs, ſurely the *BEST* righteouſneſs; for that thy Reaſon will tell thee: This done, even while thou art at thy Devotion, ask thy ſelf again, But *WHO* has the *beſt* righteouſneſs? and that reſolve will be at hand alſo; to wit, *He that in perſon is equal with God*; and that is his Son Jeſus Chriſt. *He that is ſeparate from ſinners, and made higher than the Heavens*; and that is his Son Jeſus Chriſt, *He that did no ſin, nor had any guile found in his mouth*; and there never was any ſuch *HE* in the world, but the Son of God Jeſus Chriſt.

Now *Phariſee*, when thou haſt done this, then as thou art in thy Devotion, ask again, *But what is this beſt Righteouſneſs, the righteouſneſs of Chriſt, to do?* and the Anſwer will be ready. It is to

be

be made by an act of the Soveraign grace of God over to the sinner that shall dare to trust there for Justification from the curse of the Law. *He is made unto us of God righteousness. He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him: For Christ is the end of the Law for righteousness to every one that believeth,* (1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 10. 4.)

This done, and concluded on, then turn again *Pharisee*, and say thus with thy self: Is it not safe for me to trust in this Righteousness of God? This righteousness of God-man, this righteousness of Christ! Certainly it is. Since, by the Text, it is counted the best, and that which best pleaseth God; since it is that which God hath appointed, that sinners shall be justified withal. *For in the Lord have we righteousness that believe:* And, *In the Lord we are justified and do glory,* (Isai. 45. 24, 25.)

Nay, *Pharisee*, suppose thine own righteousness should be as long, as broad, as high, as deep, as perfect, as good, even every way as good, as the righteousness of Christ. Yet since God has chose thy Christ, to reconcile us to himself, canst thou attempt to seek by thine own righteousness to reconcile thy self to God, and not be guilty of attempting (at least) to confront this righteousness of Christ before God: Yea, to dare with it; yea, to challenge by it, acceptance of thy person contrary to Gods design.

Suppose, that when the King has chosen one to be Judge in the Land, and has determined that he shall be Judge in all Cases, and that by his Verdict every mans Judgement shall stand, I say, suppose

pose after this another should arise, and of his own head, resolve to do his own business himself. Now though he should be every whit as able as the Judge of the Kings appointing to do it; yea, and suppose he should do it as justly and righteously too, yet his making of himself a Judge would be an affront to the King, and act of Rebellion, and so a transgression worthy of punishment.

Why *Pharisie*, God hath appointed that by the righteousness of his Son, and by that righteousness onely, men shall be justified, in his sight from the curse of the Law. Wherefore take heed, and at thy peril, whatever thy righteousness is, confront not the righteousness of Christ therewith. I say, bring it not in, let it not plead for thee at the Bar of God, nor do thou plead for that in his Court of Justice; for thou canst not do that and be innocent. If he trusts to his righteousness, he hath sinned, says *Ezekel*. Mark the Text, *When I shall say to the righteous, he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembred: but for the iniquity that he hath committed he shall die for it,* (Ezek. 33. 13.)

Observe a few things from this Text, and they are these that follow.

First, Here is a Righteous man; a man with whom (we do not hear) that the God of Heaven finds fault.

Secondly, Here is a Promise made to this man, *that he shall surely live*; but on *THIS* condition, that he trusts not to his own righteousness. Whence 'tis manifest, that the promise of Life to this righte-

righteous man, is not for the ſake of his righteouſneſs, but for the ſake of ſomething elſe, to wit, the righteouſneſs of Chriſt.

1. Not for the ſake of his own righteouſneſs. This is evident, becauſe we are *admitted*, yea, *commanded*, to truſt in the righteouſneſs that ſaveth us. The righteouſneſs of God is unto all, and upon all them that believe; that is, truſt *IN* it, and truſt *TO* it for Juſtification. Now therefore, if thy righteouſneſs, when moſt perfect, could ſave thee, thou mighteſt, yea oughteſt, moſt boldly to truſt therein. But ſince thou art forbidden to truſt to it, 'tis evident it cannot ſave, nor is it for the ſake of that that the righteous man is ſaved, (*Rom.* 3. 21, 22.)

2. But for the ſake of ſomething elſe; to wit, for the ſake of the righteouſneſs of Chriſt, whom God hath ſet forth to be a propitiation through Faith in his Bloud, to declare his righteouſneſs for the remiſſion of ſins that are paſt through the forbearance of God. To declare (I ſay) at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus (*Rom.* 3. 24, 25.) See *Philip.* 3. 6, 7, 8

If he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembred; but for his iniquity that he hath committed (in truſting to his own righteouſneſs) *he ſhall die for it.*

Note hence further.

1. That there is more vertue in one ſin to deſtroy, than in all thy righteouſneſs to ſave thee alive. If he truſt, if he truſt never ſo little, if he do

do at all trust to his own righteousnes, all his righteousnes shall be forgotten; and *by*, and *for*, and *in*, the sin that he hath committed in trusting to it, he shall die.

2. Take notice also, that there are more damnable sins than those that are against the moral Law. By which of the ten Commandments is trusting to our own righteousnes forbidden? yet it is a sin. It is a sin therefore forbidden by the Gospel, and is included, lurketh close in, yea, is *the*, or a root of unbelief it self; *He that believes not shall be damned.* But he that trusteth in his own righteousnes doth not believe, neither in the truth or sufficiency of the righteousnes of Christ to save him, therefore he shall be damned.

But how is it manifest that he that trusteth to his own righteousnes, doth it through a doubt, or unbelief of the truth or sufficiency of the righteousnes of Christ?

I answer, Because, even because he trusteth to his own. A man will never willingly chuse to trust to the worst of helps, when he believes there is a better as near, and to be had as soon, and that too, upon as easie, if not more easie terms. If he that trusteth to his own righteousnes for Life, did believe, that there is indeed such a thing as the righteousnes of Christ to justifie; and that this righteousnes of Christ has in it *ALL* sufficiency to do that blessed work, be sure he would chuse *THAT*, thereon to lay, lean, and venture his Soul, that he saw was the best, and most sufficient to *save*; specially when he saw also, (and see that, he must, when he sees the righteousnes of Christ) to wit, that that is to be obtained as soon, because

as

as near, and to be had on as easie terms; nay, upon easier than may mans own righteousnes, I say, he would sooner chuse it, because of the weight of Salvation, of the worth of Salvation, and of the fearful sorrow that to eternity will overtake him, that in this thing shall miscarry. It is for Heaven, it is to escape Hell, Wrath, and Damnation, saith the Soul; and therefore I will, I must, I dare not but chuse *that*, and that *only*, that I believe to be the best and most sufficient help in so great a concern, as Soul-concern is. So then he that trusteth to his own righteousnes, does it of unbelief of the sufficiency of the righteousnes of Christ to save him.

Wherefore this sin of trusting to his own righteousnes is a most high and damning transgression; because it contemneth the righteousnes of Christ, which is the onely righteousnes that is sufficient to save from the curse of the Law. It also disalloweth the design of Heaven, and the excellency of the Mistery, of the Wisdom of God, in designing this way of Salvation for man. What shall I say, It also seeketh to rob God of the honour of the Salvation of man. It seeketh to take the Crown from the head of Christ, and to set it upon the *Hypocrites* head; therefore, no marvel that this one sin be of that weight, vertue, and power, as to sink that man and his righteousnes into Hell, that leaneth thereon, or that trusteth unto it.

But *Pharisie*, I need not talk thus unto thee, for thou art not the man that hath that righteousnes that God findeth not fault withal; nor is it to be found, but with him that is ordained to be the Saviour of Mankind; nor is there any such one be-

beſides Jeſus who is called Chriſt. Thy righteouſneſs is a poor pittance, a ſcrap; nay, not ſo good as a ſcrap of righteouſneſs. Thine own confeſſion makes thee partial in the Law; for *here*, in the midſt of thy boaſts, thou haſt not, becauſe thou canſt not, ſay thou haſt fulfilled all righteouſneſs. What madneſs then has brought thee into the Temple, there in audacious manner to ſtand, and vaunt before God; ſaying, *God, I thank thee, I am not as other men are, &c.*

Do'ſt thou not know, that he that breaks one, breaks all the Commandments of God; and conſequently, that he that keeps not all, keeps none at all of the Commandments of God. Say I this of my ſelf? Saith not the Scripture the ſame? *For whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all.* (James 2. 10.) Be confounded then, be confounded.

Do'ſt thou know the God with whom *now* thou haſt to do? He is a God that cannot, no, that cannot (as he is juſt) accept of an *half* righteouſneſs for an *whole*; not of a *lame* righteouſneſs for a *ſound*; nor of a *ſick* righteouſneſs for a *well* and *healthy* one, (*Mal.* 1. 7, 8.) And if ſo, how ſhould he then accept of that which is no righteouſneſs? I ſay, how ſhould he accept of that which is none at all, ſave an hypocritical and feigned one? (for thine is onely ſuch.) And if Chriſt ſaid, when you have done all, *ſay, We are unprofitable*, how cameſt thou to ſay before thou haſt done *one* thing *well*, I am better, more righteous than other men?

Didſt thou believe, when thou ſaidſt it, *That God knew thy Heart?* Hadſt thou ſaid this to the Publicane, it had been a high and rampant expreſ-

expression; but to say this before God, to the face of God, when he knew that thou wast vile, and a sinner from the Womb, and from the Conception, spoils all. It was spoken to put check to thy arrogancy, when Christ said, *Ye are they that justifie your selves before men, but God knows your hearts*, (Luke 16. 15.)

Hast thou taken notice of this, that God judges the Fruit by the Heart from whence it comes? *A good man, out of the good treasure of his heart bringeth forth that which is good*, (Luke 6. 45.) *and an evil man, out of the evil treasure of his heart bringeth forth that which is evil.* Nor can it be otherwise concluded, but that thou art an evil man, and so that all thy supposed good is nought but badness. For that thou hast made it to stand in the room of Jesus, and hast dared to commend thy self to the living God thereby: For thou hast trusted in thy shadow of righteousness and committed iniquity. Thy sin hath melted away thy righteousness, and turned it to nothing but dross; or, if you will, *to the early dew*, like to which it goeth away, and so can by no means do thee good when thou shalt stand in need of Salvation and Eternal life of God.

But further, thou sayest thou art righteous, but they are but vain words. Knowest thou not that thy Zeal, which is the life of thy Righteousness, is preposterous in many things. What else means thy madness, and the rage thereof, against men as good as thy self. True, thy being ignorant that they are good, may save thee from the commission of the sin that is unpardonable; but it will never keep thee from spot in Gods sight, but will make both thee and thy righteousness *Culpable*.

Paul,

Paul, who was once as brave a *Phariſie* as thou canſt be, calleth much of that Zeal which he in that eſtate was poſſeſſed with, and lived in the exerciſe of *madneſs*; yea, *exceeding* madneſs, (*Acts* 26. 9. &c. 11. *Philip.* 3. 5, 6.) and of the ſame ſort is much of thine, and it muſt be ſo; for a Lawyer, a man for the Law, and that reſteth in it, muſt be a Perſecutor, yea, a Perſecutor of righteous men, and that of zeal to God; becauſe by the Law is begat, through the weakneſs that it meeteth with in thee, ſowerneſs, bitterneſs of Spirit, and anger againſt him that rightfully condemneth thee of folly for chuſing to truſt to thine own righteouſneſs, when a better is provided of God to ſave us, (*Gal.* 4. 28, 29, 30, 31.) Thy righteouſneſs therefore is deficient, yea, thy zeal for the Law, and the men of the Law, has joyned madneſs with thy moral vertues, and made thy righteouſneſs unrighteouſneſs; How then canſt thou be upright before the Lord?

Further, Has not the pride of thy Spirit in this hot-headed zeal for thy Phariſaical Notions, run thee upon thinking that thou art able to do more than God hath enjoyned thee, and ſo able to make thy ſelf more righteous than God requireth thou ſhouldeſt be. What elſe is the cauſe of thy adding of Laws to Gods Laws, Precepts to Gods Precepts, and Traditions to Gods Appointments? (*Mark* 7.) Nay, haſt thou not by thy thus doing, condemned the Law of want of perfection, and ſo the God that gave it, of want of wiſdom and faithfulneſs to himſelf and thee?

Nay, I ſay again, hath not thy thus doing, charged God with being ignorant of knowing what Rules there needed to be impoſed on his Crea-

tures to make their obedience compleat? ...
doth not this apish madness of thine intim...
moreover, that if thou hadst not stept in with ...
bundle of thy Traditions, Righteousness had be...
imperfect, not through mans weakness, but throu...
impediment in God, or in his ministring Rules ...
righteousness unto us.

Now when thou hast thought on these thi...
fairly answer thy self in these few Questions:
not this Arrogancy? Is not this Blasphemy?
not this to condemn God that thou mightest ...
righteous, and do'st thou think this is indeed ...
way to be righteous?

But again, what means thy preferring of th...
own Rules, Laws, Statutes, Ordinances and A...
pointments, *before* the Rules, Laws, Statutes, ...
Appointments of God? Thinkest thou this ...
be right? Whether will thy Zeal, thy Pride, ...
thy Folly carry thee? Is there more reason, mo...
equity, more holiness, in thy Traditions, than ...
the *holy*, and *just*, and *good* Commandments ...
God? (*Rom.* 7. 12.) Why then, I say, do...
thou reject the Commandment of God, to ke...
thine own Tradition? Yea, Why do'st th...
Rage, and Rail, and Cry out when men keep ...
thy Law, or the rule of thine Order, and Tra...
tion of thine Elders? and yet shut thine eyes, ...
wink with them, when thou thy self shalt live ...
the breach of the Law of God? Yea, why w...
thou condemn men when they keep not thy La...
but studdy for an excuse, yea, plead for them th...
live in the breach of Gods? (*Mark* 7. 10, 11, ...
13.) Will this go for righteousness in the ...
of God Almighty? Nay rather, will not this, li...
a Mill-stone about thy Neck, drown thee in th...
dee...

deeps of Hell? Oh the blindneſs, the madneſs, the pride, and ſpite, that dwells in the hearts of theſe pretended righteous men.

Again, What kind of righteouſneſs of thine is this, that ſtandeth in a miſplacing, and ſo conſequently in a miſ-eſteeming of Gods Commands? Some thou ſetteſt too *high*, and ſome too *low*; as in the Text, thou haſt ſet a Ceremony above Faith, above Love, and above Hope in the Mercy of God: When, as 'tis evident, the things laſt mentioned are the things of the firſt rate, the weightier matters, (*Matth.* 23. 23.)

Again, thou haſt preferred the *Gold* above the *Temple* that ſanctifieth the gold, and the *Gift* upon the Altar, above the *Altar* that ſanctifies the gift, (*Matth.* 23. 17.)

I ſay again, What kind of righteouſneſs ſhall this be called? what back will ſuch a Suit of Apparel fit, that is ſet together juſt croſs and thwart to what it ſhould be? Juſt as if the Sleeves ſhould be ſowed upon the Pocket-holes, and the Pockets ſet on where the Sleeves ſhould ſtand; nor can other righteouſneſs *proceed* where a wrong Judgement *precedeth IT.*

This miſplacing of Gods Laws, cannot, I ſay, but produce miſ-ſhaped, and miſplaced Obedience. It indeed produceth a *Monſter*, an ill-ſhapened thing, a Mole, a Mouſe, a Pig, all which are things unclean, and an abomination to the Lord. *For ſee, ſaith he,* (if thou wilt be waking) *that thou make all things according to the pattern ſhewed to thee in the Mount.* Set *Faith* where *Faith* ſhould ſtand; a *Moral*, where a *Moral* ſhould ſtand; and a *Ceremony*, where a *Ceremony* ſhould ſtand; for this turning of things up-ſide-down ſhall be eſteemed

med as the Potters Clay: And wilt thou call t
thy Righteousness; yea, wilt thou stand in t
plead for this, and venture an eternal concern
such a piece of *Linsie-woolsie* as this? O Fools a
blind!

But further, let us come a little closer to t
point, *O blind Pharisee. Thou standest to thy ri
teousness, what do'st thou mean? Wouldest thou h
Mercy for thy Righteousness, or Justice for thy Ri
teousness?*

If Mercy, what Mercy? Temporal things G
giveth to the unthankful and unholy; nor doth
use to *SELL* the world to man for righteo
ness. The Earth hath he *GIVEN* to the C
dren of men. But this is not the thing; th
wouldest have eternal Mercy for thy righteousne
thou wouldest have God think upon what an h
ly, what a good, what a righteous man thou a
and hast been. But Christ died not for the go
and righteous, nor did he come to call such to
Banquet that Grace hath prepared for the wo
I came not, I am not come, saith Christ, *to call
righteous, but sinners to repentance*, (Mark 2. Ro
5.) Yet this is thy plea; *Lord, God, I am a ri
teous man*, therefore grant me Mercy, and a pl
in thy heavenly Kingdom. What else do'st th
mean, when thou saist, *God, I thank thee, that I
not as other men are.* Why do'st thou rejoyce, w
art thou glad that thou art more righteous (if
deed thou art) than thy Neighbour, if it is
because thou thinkest that thou hast got the st
of, the better of thy Neighbour, with reference
Mercy; and that by thy righteousness thou h
insinuated thy self into Gods affections, and g
oured an interest in his eternal favour. But,

Wh

What, *What hast thou done by thy righteousness?* say, what hast thou given to God thereby? and what hath he received of thy hand? Perhaps thou wilt, saith righteousness, please God: But I answer, No, not thine with respect to Justification from the curse of the Law, unless it be as perfect as *the Justice it is yielded to*, and as the Law that doth command it. But thine is not such a righteousness; no, thine is *speckled*, thine is *spotted*, thine makes even thee to look like a *speckled bird* in his eye-sight.

Thy righteousness has added iniquity to thy iniquity, because it has kept thee from a belief of thy need of Repentance, and because it has emboldened thee to thrust thy self audaciously into the presence of God, and made thee there, even before his holy eyes, (which are so pure, that they cannot look on iniquity, (*Hab.* 1. 13.) to *vaunt*, *boast*, and *brag* of thy self, and of thy tottering, ragged, stinking uncleanness; for all our Righteousnesses are as menstruous Rags, because they flow from a thing, a heart, a man that is unclean. But

Again, *Wouldst thou have Mercy for thy Righteousness?* For who wouldest thou have it; for another, or for thy self? If for another, (and 'tis most proper that a righteous man should intercede for another by his righteousness, rather than for himself) then thou thrusteth Christ out of his place and Office, and makest thy self to be a Saviour in his stead; for a Mediator there is already, even a Mediator between God and man, and he is the man Christ Jesus. There is therefore no need of thine interceding by thy righteousness for the acceptation of any unto Justification from the curse.

But dost thou plead, by thy righteousness, for mercy for thy self? Why in so doing thou impleadest,

First, *That thy righteousness can prevail with God, more than can thy sins.* I say, that thy righteousness can prevail with God, to save thee from death, more than thy sins can prevail with him to condemn thee to it. And if so, what follows but that thy righteousness is more, and has been done in a fuller spirit than ever was thy sins; for thus to insinuate, is to insinuate a lie: For there is no man, but while he is a sinner, sinneth with more full spirit, than any good man can act righteousness withal.

A sinner when he sinneth, he doth it with all his Heart, and with *all* his Mind, and with *all* his Soul, and with *all* his Strength; nor hath he in his ordinary course, any thing that bindeth. But with a good man it is not so; all, and every whit of himself, neither is, nor can be, in every good duty that he doth. *For when he would do good, evil is present with him.* And again, *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would,* (Gal. 5. 17.)

Now if a good man cannot do good things with that *wholeness* and *oneness* of Soul; with that oneness and universalness of Mind, as a wicked man doth sin with, then is his sin *heavier* to weigh him down to Hell, than is his righteousness to *buoy* him up to the Heavens.

And again, I say, if the righteousness of a good man comes short of his sin, both in number, weight

and measure, as it doth, (for a good man shrinks and quakes at the thoughts of God entring into judgement with him, *Psal.* 143. 2.) then is his iniquity more than his righteousness. And I say again, if the sin of one that is truely gracious, and so of one that hath the best of Principles, is heavier and mightier to destroy him than is his righteousness to save him, how can it be that the Pharisee that is no gracious, but a mere carnal man, (somewhat reformed and painted over with a few lean and *sorrie* Formalities) should with his empty, partial, hypocritical Righteousness, counterpoise his great, mighty, and weighty sins, that have cleaved to him in every state and condition of his, to make him odious in the sight of God.

Secondly, Do'st thou plead, by thy righteousness, for Mercy for thy self? Why in so doing *thou insultest, that Mercy thou DESERVEDST*; and that is next door to, or almost as much as to say, God owes me what I ask for. The best that can be put upon it is, thou seekest security from the direful Curse of God, *maintained by the works of the Law*, (*Rom.* 9. three last Verses) and to be sure, betwixt Christ and the Law, thou wilt drop into Hell. For he that seeks for Mercy, *as it were*, and *BUT as it were*, by the works of the Law, doth not altogether trust thereto. Nor doth he that seeks for that righteousness that should save him, as it were by the works of the Law, seek it onely, wholly and solely at the hands of Mercy.

So then, to seek for that that should save thee, neither at the hands of the Law, not at the hands of

Mercy, is (to be sure) to seek it where it is [illegible] to be found; for there is no *medium* betwixt [illegible] *righteousness* of the Law, and the *Mercy* of G[illegible] Thou must have it either at the *door* of the *Law* or at the *door* of *Grace*. But sayst thou, *I am* [illegible] *having of it at the hands of both. I will trust* [illegible] *ly to neither. I love to have two strings to my* [illegible] *If one of them, as you think, can help me by it* [illegible] *my reason tells me, that both can help me bett*[illegible] *Therefore will I be righteous, and good, and* [illegible] *seek by my goodness to be commended to the Me*[illegible] *of God: For surely he that hath something of his* [illegible] *to ingratiate himself into the favour of his Pri*[illegible] *withal, shall sooner obtain his mercy and favour, th*[illegible] *one that comes to him as stript of all good.*

I answer, But there are not *two* ways to Heave[illegible] not two *living* ways; there is *one new* and *livi*[illegible] way which Christ hath consecrated for us throu[illegible] the Vail, that is to say his Flesh; and besides th[illegible] one, there is no more, (*Heb.* 10. 19, 20, 21, [illegible] 23.) Why then do'st thou talk of two strings [illegible] thy how? What became of him that had, a[illegible] would have, two Stools to sit on? Yea, the Te[illegible] says plainly, that therefore they obtained n[illegible] Righteousness, because they sought it not by Fai[illegible] but *as it were* by the works of the Law. See he[illegible] they are disowned by the Gospel, because the[illegible] *sought it not by Faith*; that is, by Faith *onel*[illegible] Again, the Law, and the righteousness there[illegible] flies from them, (nor could they attain it thou[illegible] they followed after it) because they sought [illegible] not by Faith.

Mercy then is to be found alone in Jesus Christ[illegible] Again, the righteousness of the Law is to be o[illegible] tained onely by faith of Jesus Christ: That is, [illegible]

th[illegible]

the Son of God is the righteousness of the Law to be found; for he, by his obedience to his Father, is become the end of the Law for righteousness. And for the sake of his legal Righteousness, (which is also called the Righteousness of God, because it was God in the flesh of the Lord Jesus that did accomplish it) is mercy and grace from God extended to whoever dependeth by Faith upon God by this Jesus his righteousness for it. And hence it is, that we so often read that this Jesus is the way to the Father: That God for Christs sake forgiveth us: That by the *obedience* of one many are made righteous or justified: And that thorough this man is preached to us the forgiveness of sins; and that by him all that believe are justified from all things, from which they could not be justified by the Law of *Moses*.

Now, though I here do make mention of Righteousness and Mercy, yet I hold there is but one way, to wit, to eternal Life; which way, as I said, is Jesus Christ; for he is the *new*, the *only* new, and living way to the Father of Mercies, for Mercy to make me capable of abiding with him in the heavens for ever and ever.

But saiest thou, I will be righteous in my self, that I may have wherewith to commend me to God, when I go to him for Mercy?

I answer, But thou blind *Pharisee*; I tell thee, thou hast no understanding of Gods design by the Gospel; which is, not to advance mans righteousness, as thou dreamest; but to advance the righteousness *of his Son*, and his grace *by him*. Indeed, if Gods design by the Gospel, was to exalt and advance mans Righteousness, then that which thou hast said would be to the purpose. For what

greater dignity can be put upon mans Righteou-
ness, than to admit it?

I say then, for God to admit it, to be an *A-
vocate*, an *Intercessor*, a *Mediator*; for all *these*
they which prevaileth with God to shew me m-
cy. But this God never thought of, much
could he thus design by the Gospel: For the T-
runs flat against it. *Not of works, not of work-
righteousness which we have done; not of wor-
lest any man should boast*, saying, Well, I may tha-
my own good Life for Mercy. It was partly
the sake of mine own good deeds that I obtain
mercy to be in Heaven and glory. Shall *this*
the burden of the Song of Heaven! or is this t-
which is composed by that glittering heave-
Host, and which we have read of in the h-
Book of God! No, no, that Song runs upon oth-
Feet, standeth in far better Strains, being comp-
sed of far higher, and truly heavenly matter: *F-
God has predestinated us unto the adoption of ch-
dren by Jesus Christ to himself, according to t-
good pleasure of his will: to the praise of the glo-
of his grace, wherein he hath made us accepted
the beloved. In whom we have redemption throu-
his blood, the forgiveness of sins, according to t-
riches of his grace*, (Eph. 1.) And 'tis requis-
that the Song be framed accordingly; wherefo-
he saith, that the heavenly Song runs thus: *Th-
art worthy to take the book, and to open the sea-
thereof; for thou wast slain, and hast redeemed us
God by thy blood, out of every kindred, and tongu-
and people, and nation: and hast made us king-
and priests unto our God, and we shall reign on th-
earth*, (Rev. 5. 9, 10.)

He saith not that they have redeemed, or hel-
pe-

ped to redeem and deliver themselves; but that the Lamb, the Lamb that was slain; that Lamb onely was he that had redeemed them. Nor saith he that they had made themselves Kings and Priests unto God to offer any Oblation, Sacrifice, or Offering whatsoever; but that the same Lamb had made them such. For they, as is insinuated in the text, were in, among, one with, and no better than the Kindreds, Tongues, Nations, and Peoples of the Earth. Better? no, in no wise, saith Paul, (Rom. 3. 9.) therefore their separation from them was of meer Mercy, Free grace, good will, and distinguishing Love; not for, or because of works of Righteousness which any of them have done; no, they were all alike. But these, because beloved, when in their bloud, (according to Ezek. 16.) were separated by Free grace. And as another Scripture hath it, *redeemed from the earth*, and from among men by bloud, (Rev. 14. 3, 4.) Wherefore deliverance from the ireful wrath of God, must not, neither in whole nor in part, be ascribed to the whole Law, or to all the righteousness that comes by it; but to this Lamb of God, Jesus, the Saviour of the World; for 'tis *HE that delivered us from the wrath to come*. And that according to Gods appointment; *For God hath not appointed us to wrath, but to obtain salvation by, or through, our Lord Jesus Christ*, (1 Thess. 1. 10. ch. 5. 9.) Let every man therefore take heed what he doth, and whereon he layeth the stress of his Salvation, *For other foundations can no man lay, than that is laid, which is Jesus Christ*, (1 Cor. 3. 11.)

But do'st thou plead still as thou didst afore, and wilt thou stand thereto? Why then, thy de-

sign

sign must overcome God, or Gods design must o-
vercome thee. Thy design is, to give thy gr
Life, thy good Deeds, a part of the glory of t
justification from the Curse. And Gods de
is, to throw all thy righteousness out into
street, into the dirt, and dunghil, as to that. Th
art for glory, and for glorying here before God,
thou art for sharing in the glory of Justificatio
when that alone belongeth to God. And he
said, *my glory will I not give to another.* Th
wilt not trust wholly to Gods grace in Christ
Justification; and God will not take thy finfu
Righteousness in as a partner in thy acquitme
from Sin, Death, Wrath, and Hell. Now
question is, Who shall prevail, *God*, or the *Pha-
see?* and whose word shall stand *His*, or the *Ph
risees?*

Alas! the Pharisee here must needs come down
for God is greater than all. Also he hath said
that no flesh shall glory in his presence; and th
he will have Mercy, and not Sacrifice. And
gain, *that it is not* (nor shall be) *in him tha
wills, nor in him that runs, but in God that sh
eth Mercy.* What hope, help, stay, or relief the
is there left for the Merit-monger? what Twig
or Straw, or twined Thread is left to be a stay fo
his Soul? This Besom will sweep away his Cob-
web, the house that this Spider doth so lean up-
on, will now be overturned, and he in it to Hel
fire: For nothing less than everlasting damnatio
is designed by God, and that for this fearful and
unbelieving Pharisee; God will prevail against
him for ever.

Thirdly, *But wilt thou yet plead thy righteou*
ness

ask for Mercy? why in so doing, thou takest away from God the power of giving of Mercy. For if it be thine as Wages, it is no longer his to dispose of at pleasure; for that which another man oweth me, is, in equity, not at his, but at my dispose. Did I say, that by this thy plea, thou takest away from God the power of giving of Mercy; I will add, yea, and also of disposing of Heaven and Life eternal. And then, I pray you, what is left unto God, and what can he call his own? *Not Mercy*, for that by thy good deeds thou hast purchased. *Not Heaven*, for that by thy good deeds thou hast purchased. *NOT* Eternal Life, for that by thy good deeds thou hast purchased. Thus Pharisee (O thou self-righteous man) hast thou set up thy self above Grace, Mercy, Heaven, Glory; yea, above even God himself, for the Purchaser should in reason be esteemed above the Purchase.

Awake man! what hast thou done? thou hast blasphemed God, thou hast undervalued the glory of his Grace; thou hast, what in thee lieth, opposed the glorious design of Heaven! Thou hast sought to make thy filthy rags to share in thy Justification.

Now all these are mighty sins, these have made thine iniquity infinite. What wilt thou do? thou hast created to thy self a world of needless miseries. I call them needless, because thou hadst more than enough before. Thou hast set thy self against God in a way of contending; thou standest upon thy *points* and *tantables*; thou wilt not have God an *act* of what thy righteousness is worth, and wilt also make it worth what thy self shall list. Thou wilt be thine own Judge, as to the

the worth of thy righteousness; thou wilt neither hear what Verdict the Word has past'd about it, nor will thou endure that God should throw it out in the manner of thy Justification, but quarrel with the Doctrine of Free Grace, or else do wrest it out of its place to serve thy Pharisaical designs: Saying, *God, I thank thee, I am not as other men*; fathering upon thy self, yea, upon God and thy self, a stark lie; for thou art as other men are, though not in *that*, yet in *that*; yea, in a far worse condition than the most of men are. Nor will it help thee any thing, to attribute this thy goodness to the God of Heaven: For that is but a mere coying; the truth is, the God thou intendest, is nothing but thy Righteousness, and the Grace that thou supposest, is nothing but thine own good and honest intentions. So that,

Fourthly, In all that thou sayest, thou dost but play the downright Hypocrite. *Thou pretendest much for Christ, but thou intendest nothing but thy self. Thou seemest to give the glory to God, but at the same time takest it all to thy self. Thou deplorest others, and exaltest up thy self, and in conclusion fathomest all upon God by word, and upon thy self in truth.* Nor is there any thing more common among this sort of men, than to make God, his Grace, and Kindness, the Stalking-horse to their own praise. Saying, *God, I thank thee*, when they trust to themselves that they are righteous, and have not need of any repentance; when the truth is, they are the worst sort of men in the world, because they put themselves into such a state as God hath not put them into, and

then

then impute it to God, saying, *God, I thank thee*, that thou hast done it; for what greater sin than to make God a liar, or then to father that upon God which he never meant, intended, or did. And all this under a colour to glorifie God, when there is nothing else designed but to take all glory from him, and to wear on thine own head as a Crown, and a Diadem in the face of the whole World.

A self-righteous man therefore can come to God for Mercy none otherwise than *fawningly*: For what need of Mercy hath a righteous man? Let him then talk of Mercy, of Grace, and Goodness, and come in an hundred times with his *God I thank thee* in his mouth, all's but words, there is no sence, nor savour, nor relish of Mercy and Favour; nor doth he intruth, from his very heart, understand the nature of Mercy, nor what is an object thereof; but when he thanks God, he praises himself; when he pleads for Mercy, he means his own Merit; and all this is manifest from what doth follow; *for*, saith he, *I am not as this Publicane*: Thence clearly insinuating, that not the *good* but the *bad*, should be rejected of the God of Heaven: That not the *bad* but the *good*; not the *sinner*, but the *self-righteous*, are the most proper objects of Gods favour. The same thing is done by others in this our day; Favour, Mercy, Grace, and *God I thank thee*, is in their mouths, but their own Strength, Sufficiency, Free-will, and the like, they are the things they mean by all such high and glorious expressions.

But, *Secondly*, if thy Plea be not for *Mercy*, but for *Justice*, then to speak a little to that. 1. *Justice*

stice has measures and rules to go by; unto which measures and rules, if thou com'ſt not up, Juſtice can do thee no good. Come then, O thou blind Phariſee, let us paſs away a few minutes in ſome diſcourſe about this. Thou demandeſt Juſtice, becauſe God hath ſaid, that the man that doth theſe things ſhall live *in* and *by* them: and again, the doers of the Law ſhall be juſtified, not in a way of Mercy, but in a way of Juſtice. He ſhall live by them. But what haſt thou done, O blind Phariſee! what haſt thou done, that thou art imboldned to venture to ſtand and fall to the moſt perfect Juſtice of God? Haſt thou fulfilled the whole Law, and not offended in one point? Haſt thou purged thy ſelf from the Pollutions, and motions of Sin that dwell in the fleſh, and work in thy own members? Is the very being of Sin rooted out of thy Tabernacle? and art thou now as perſonaly innocent as ever was Jeſus Chriſt? Haſt thou, by ſuffering the uttermoſt puniſhment that Juſtice could juſtly lay upon thee for thy Sins, made *fair* and *full* ſatisfaction to God according to the tenour of his Law for thy Tranſgreſſions? If thou haſt done all theſe things, then thou may'ſt plead ſomething, and yet but ſomething, for thy ſelf in a way of Juſtice. Nay, in this I will aſſert nothing, but will rather enquire, What haſt thou gained by all this thy Righteouſneſs, (we will now ſuppoſe, what muſt not be granted) was not this thy ſtate, when thou waſt in thy firſt Parents, waſt thou not innocent, perfectly innocent and righteous? and if thou ſhouldſt be ſo now, what haſt thou gained thereby? Suppoſe that the man that had, forty years ago, forty pound of his own, and had ſpent it all ſince, ſhould yet be able now to

ſhew

shew his forty pounds again? What has he got thereby, or how much richer is he at last, than he was when he first set up for himself. Nay, doth not the blot of his ill living betwixt his *first* and his *last*, lie as a blemish upon him, unless he should redeem himself also by works of superarrogation, from the scandal that Justice may lay at his door for that.

But, I say, suppose O Pharisee this should be thy case, yet God is not bound to give thee, in Justice, that eternal life, which by his Grace he bestoweth upon those that have redemption from sin by the blood of his Son. In justice therefore, when all comes to all, thou canst require no more than an endless Life in an earthly Paradise; for there thou wast set up at first; nor doth it appear from what hath been said, touching all that thou hast done or canst do, that thou deservedst a better place.

Did I say that thou may'st require justly an endless Life in an earthly Paradise. Why? I must add to that saying this Proviso; If thou continuest in the Law, and in the righteousness thereof, else not.

But how do'st thou know that thou shalt continue therein? Thou hast no promise from Gods mouth for that; nor is Grace or Strength ministred to mankind by the Covenant that thou art under. So that still thou standest bound to thy good behaviour, and in the day that thou dost give the first, though never so little a trip, or stumble in thy obedience, thou forfeitest thine interest in Paradise (and in Justice) as to any benefit there.

But alas, what need is there that we should *thus* talk

talk of things, when 'tis manifeſt that thou haſt ſinned, not onely before thou waſt a Phariſee, but when, after the moſt ſtricteſt Sect of thy Religion, thou livedſt alſo a Phariſee; yea, and now in the Temple, in thy Prayer there, thou ſhewſt thy ſelf to be full of Ignorance, Pride, Self-conceit, and horrible Arrogancy, and deſire of vain Glory, &c. which are none of them the ſeat or fruits of righteouſneſs, but the ſeat of the Devil, and the fruit of his dwelling, even at this time, in thy heart.

Could it ever have been imagined that ſuch audacious impudence could have put it ſelf forth in any mortal man, in his approach unto God by Prayer, as has ſhewed it ſelf in thee? *I am not as other men!* ſaiſt thou; but is this the way to go to God in Prayer? Is this the way for a mortal man, that is full of ſin, that ſtands in need of Mercy, and that muſt certainly periſh without it, to come to God in Prayer? *The prayer of the upright is Gods delight.* But the upright man glorifies gods Juſtice, by confeſſing to God the vileneſs and pollution of his ſtate and condition: He glorifies Gods Mercy by acknowledging, that that, and that onely, as communicated of God by Chriſt to ſinners, can ſave and deliver from the curſe of the Law.

This, I ſay, is the ſum of the Prayer of the Juſt and upright man. (*Job.* 1. 8. ch. 40. 4. *Acts* 13. 22. *Pſal.* 51. *Pſal.* 38. 2 *Sam.* 6. 21, 22.) and not as thou moſt vain-gloriouſly vaunteſt, with thy *God, I thank thee, I am not as other men are.*

True, when a man is accuſed by his Neighbours, by a Brother, by an Enemy, and the like; if *he be clear,* (and he may be ſo, as to what they ſhall lay

lay to his charge.) then let him vindicate, justifie, and acquit himself to the utmost that in justice and truth he can; for his name, the preservation whereof, is more to be chosen than Silver and Gold; also his Profession; yea, the Name of God too, and Religion, may now lie at stake, by reason of such false accusations, and perhaps can by no means (as to this man) be recovered and vindicated from reproach and scandal, but by his justifying of himself. Wherefore in such a work, a man serveth God, and saves Religion from hurt; yea, as he that is a Professor, and has his Profession attended with a scandalous life, hurteth Religion thereby. So he that has his profession attended with a good life, and shall suffer it notwithstanding, to lie under blame by false accusations, when 'tis in the power of his hand to justifie himself, hurteth Religion also. But the case of the Pharisee is otherwise: he is not here a dealing with men, but God; not seeking to stand clear in the sight of the World, but in the sight of Heaven it self; and that too, not with respect to what men or Angels, but with respect to what God and his Law could charge him with and justly lay at his door.

This therefore mainly altereth the case; for a man *dare* to stand thus upon his points, it is death; for he affronteth God, he giveth him the lie, he reproveth the Law, and in sum, accuseth it of bearing false Witness against him; he doth this I say, even by saying, *God, I thank thee, I am not as other men are*; for God had made none of this difference. The Law condemneth all men as sinners, and testifieth that every imagination of the thought of the heart of the Sons of men is only evil, and

and that continually. Wherefore they that do as the Pharisee did, to wit, seek to justifie themselves before God from the curse of the Law, by their own good doings, though they also, as the Pharisee did, seem to give *God the thanks for all*, yet do most horribly sin, even by their so doing, and shall receive a Pharisees reward at last. Wherefore, O thou *Pharisee*, it is a vain thing for thee either to think of, or to ask for, at Gods hand, either Mercy or Justice. Because Mercy thou canst not ask for from sense of want of Mercy, because thy righteousness, which is by the Law, hath utterly blinded thine eyes; and complementing with God doth nothing. And as for Justice, that can do thee no good, but the more just God is, and the more by that he acteth towards thee, the more miserable and fearful will be thy condition, because of the deficiency of thy so much, by thee, esteemed righteousness.

What a deplorable condition then is a poor Pharisee in! for mercy he cannot pray, he cannot pray for it with all his heart; for he seeth, indeed, no need thereof. True, the Pharisee, though he was impudent enough, yet would not take all from God; he would still count that there was due to him a Tribute of Thanks: *God, I thank thee*, saith he, but yet not a bit of this, for Mercy, but for that he had let him live (for I know not for what he did thank himself) till he had made himself better than other men; but that betterment was a betterment in none other Judgment than that of his own, and that was none other but such an one as was false. So then the Pharisee is by this time quite out of *doors*; his Righteousness is worth nothing, his Prayer is worth no-

nothing, his Thanks to God are worth nothing; for, that what he had was scanty and imperfect, and 'twas his pride that made him offer it to God for acceptance; nor could his fawning thanksgiving better his case, or make his matter at all good before God.

But I'll warrant you, the Pharisee was so far off from thinking thus of himself, and of his righteousness, that he thought of nothing so much as of this, that he was a happy man; yea, happier by far than others his fellow-rationals: Yea, he plainly declares it when he saith, *God, I thank thee, I am not as other men are.*

O what a Fools Paradise was the heart of the Pharisee now in, while he stood in the Temple praying to God! *God, I thank thee,* saith he, for I am good and holy; I am a righteous man; I have been full of good works; *I am no Extortioner, unjust, nor Adulterer, no nor yet as this wretched Publicane.* I have kept my self strictly to the rule of mine Order, and my Order is the most strict of all Orders now in being: I fast, I pray, I give tythes of all that I possess. Yea, so forward am I to be a man religious; so ready have I been to listen after my duty, that I have asked both of God and man the Ordinances of Judgement and Justice; I take delight in approaching to God, What less now can be mine than the Heavenly Kingdom and Glory.

Now the *Pharisee*, like *Haman*, saith in his heart, *To whom would the King delight to do honour, more than to my self?* Where is the man that so pleaseth God, and consequently, that in equity and reason should be beloved of God like me. Thus like the Prodigals Brother he pleadeth, say-

saying, *Lo these many years do I serve thee, neither transgressed I at any time thy Commandment,* (Luke 15. 29.) O brave Pharisee! But go on in thine Oration: Nor yet as *this Publican.*

Poor wretch, quoth the Pharisee to the Publicane, what comest thou for? Do'st think that such a sinner as thou art shall be heard of God? God heareth not sinners; but if any man be a worshipper of God (as I am, as I thank God I am) him he heareth. Thou, for thy part, hast been a rebel all thy days: I abhor to come nigh thee, or to touch thy Garments. Stand by thy self; come not near me, for I am more holy than thou, (*Isai.* 65. 5.)

Hold, stop there, go no further; fye Pharisee, fye: Do'st thou know before whom thou standest, to whom thou speakest, and of what the matter of thy silly Oration is made? Thou art now *before* God, thou speakest now *to* God, and therefore in justice and honesty thou shouldest make mention of his righteousnes, not of thine; of his righteousnes, and of his onely.

I am sure *Abraham*, of whom thou saist he is thy Father, never had the face to do as thou hast done, though 'tis to be presumed he had more cause so to do than thou hast or canst have. *Abraham* had whereof to glory, but not before God; yea, he was called Gods friend, and yet would not glory before him, but humbled himself, was afraid, and trembled in himself when he stood before him, acknowledging of himself to be but dust and ashes, (*Gen.* 18. 28. 30, 32. *Rom.* 4. 1, 2.) but thou, as if thou hadst quite forgot that thou wast framed of that matter, and after the manner of other men, standest and pleadest thy goodnes

before

before him. Be ashamed *Pharisee*: Do'st thou think that God hath eyes of flesh, or that he seeth as man sees? Is not the secrets of thy heart open into him? Thinkest thou with thy self, that thou with a few of thy defiled ways canst cover thy rotten wall that thou hast daubed with untempered Mortar, and so hide the dirt thereof from his eyes: or that these fine, smooth, and oily words that come out of thy mouth, will make him forget that thy Throat is an open Sepulcher, and that thou *within* art full of dead mens bones and all uncleanness. Thy thus cleansing of the out-side of the Cup and Platter, and thy garnishing of the Sepulchers of the righteous, is nothing at all in Gods eyes, but things that manifest that thou art an Hypocrite, and blind, because thou takest no notice of that which is *within*, which yet is that which is most abominable to God. For the Fruit, alas, what is the Fruit to the Tree, or what are the Streams to the Fountain? Thy Fountain is defiled; yea, a defiler, and so *that* which maketh thy whole self with thy works unclean in Gods sight.

But *Pharisie*, how comes it to pass that the poor *Publicane* is now such a mote in thine eye, that thou canst not forbear but must accuse him before the judgement of God: For in that thou saist, *that thou art not even as this Publicane*, thou bringest in an accusation, a charge, a bill against him. What has he done? has he concealed any of thy righteousness, or has he secretly informed against thee that thou art an Hypocrite, and superstitious? I dare say, the poor wretch has neither medled nor made with thee in these matters.

But

But what aileth thee *Pharisee*? Doth the poor *Publicane* stand to vex thee? doth he touch thee with his dirty Garments; or doth he annoy thee with his stinking Breath? Doth his posture of standing so like a man condemned offend thee? True, he now standeth with his hand held up at Gods Bar, he pleads guilty to all that is laid to his charge.

He cannot *strut*, *vapour*, and *swagger* as thou doest; but why offended at this? Oh but he has been a naughty man! and I have been righteous, saist thou. Well, Pharisee, well, his naughtiness shall not be laid to thy charge, *if thou hast the wit of his ways*. But since thou wilt yet bear me down that thou art righteous, shew now, even now, while thou standest before God with the *Publicane*, some, though they be but small, yea, though but very small, fruits of thy righteousness. Let the Publicane alone, since he is speaking for his life before God. Or if thou canst not let him alone, yet do not speak against him; for thy so doing will but prove that thou remembrest the evil that the man has done unto thee; yea, and that thou beareſt him a grudge for it too, and that while you stand before God.

But Pharisee, the righteous man is a merciful man, and while he standeth praying he forgiveth; yea, and also cryeth to God that he will forgive him too, (*Mark* 11. 25, 26. *Acts* 7. 60.) Hitherto then thou hast shewed none of the fruits of thy righteousness. Pharisee, righteousness would teach thee to love this *Publicane*; but thou shewest that thou hatest him. Love covereth the multitude of sins; but hatred and unfaithfulness revealeth secrets.

Pha-

Phariſee, thou ſhouldeſt have remembred *this thy* Brother in *this his* day of adverſity, and ſhouldeſt have ſhewed that thou hadſt compaſſion to thy Brother in this his deplorable condition; but thou, like the proud, the cruel, and arrogant man, haſt taken thy Neighbour at the advantage, and that when he is even between the ſtraights, and ſtanding upon the very pinnacle of difficulty, betwixt the Heavens and the Hells, and haſt done what thou couldeſt, what on thy part lay, to thruſt him down to the deep, ſaying, *I am not even as this Publicane.*

What cruelty can be greater; what rage more furious; and what ſpite and hatred more damnable and implacable, than to follow, or take a man while he is asking of Mercy at Gods hands, and to put in a Caviat againſt his obtaining of it, by exclaiming againſt him that he is a ſinner? The Maſter of Righteouſneſs doth not ſo: *Do not think*, ſaith he, *that I will accuſe you to the Father.* The Scholars of Righteouſneſs do not ſo. *But as for me*, ſaid *David*, *when they* (mine Enemies) *were ſick*, (and the Publicane here was ſick of the moſt malignant Diſeaſe) *my clothing was of ſackcloth, I humbled my ſoul with faſting, and my prayer* (to wit, that I made for them) *returned into my boſom. I behaved my ſelf as though he had been my friend and brother: I bowed down heavily, as one that mourneth for his mother*, (*Job.* 5. 45. *Pſal.* 35. 13, 14.)

Phariſee, do'ſt thou ſee here how contrary thou art to righteous men? Now then, where ſhall we find out one to parallel thee, but by finding out of him that is called the Dragon; for he it is that accuſeth the poor ſinners before God, (*Zach.* 3. *Rev.* 12.)

I am not as this Publicane! Modesty should have commanded thee to have bit thy tongue as to this. What could the Angels think but that revenge was now in thine heart, and but that thou comest into the Temple rather to boast of thy self and accuse thy Neighbour, than to pray to the God of Heaven: For what one Petition is there in all this Prayer that gives the least intimation that thou hast the knowledge of God or thy self? Nay, what Petition of any kind is there in thy vainglorious Oration from first to last? onely an accusation drawn up, and that against one helpless and forlorn; against a poor man, because he is a sinner; drawn up I say against him by thee, who canst not make proof of thy self that thou art righteous: But come to proofs of Righteousness, and there thou art wanting also. What though thy *Raiment* is better than his, thy *Skin* may be as full as black: Yea, what if thy *Skin* be whiter than his, thy *Heart* may be yet far blacker. Yea, it is so, for the truth hath spoken it; for *within you are full of excess and all uncleanness*, Matth. 23.

Pharisee, there are transgressions against the Second Table, and the Publicane shall be guilty of them: But there are sins also against the First Table, and thou thy self art guilty of them.

The *Publicane*, in that he was an Extortioner, unjust, and an Adulterer, made it thereby manifest that he did not love his Neighbour; and thou by making a God, a Saviour, a Deliverer of thy filthy Righteousness, do'st make it appear, that thou do'st not love thy God: For as he that stealeth, or that derogateth from his Neighbour that which is his Neighbours due, sinneth against

his

his Neighbour. So he that taketh or derogateth from God, ſinneth againſt God.

Now then, though thou haſt not, as thou do'ſt imagine, play'd at that *low game* as to derogate from thy Neighbour; yet thou haſt play'd at that *high game* as to derogate from thy God; for thou haſt robbed God of the Glory of Salvation; yea, declared, that as to that there is no truſt to be put in him. *So this is the man that made not God his ſtrength; but truſted to the abundance of his riches, and ſtrengthned himſelf in his wickedneſs or ſubſtance,* (*Pſal.* 52. 7.)

What elſe means this great bundle of thy own Righteouſneſs which thou haſt brought with thee into the Temple? yea, what means elſe thy commending of thy ſelf becauſe of that, and ſo thy implicit Prayer, that thou for that mighteſt find acceptance with God?

All this, what doth it argue, I ſay, but the defidence of God? and that thou counteſt Salvation ſafer in thine own righteouſneſs, than in the righteouſneſs of God; and that thy own love to, and care of thine own Soul, is far greater, and ſo much better, than is the care and love of God. And is this to keep the firſt Table; yea, the firſt branch of that Table, which ſaith, *Thou ſhalt love the Lord thy God?* for thy thus doing cannot ſtand with love to God.

How can that man ſay, I love God, who in his very heart *ſhrinketh* from truſting in him? Or how can that man ſay, I would glorifie God, who in his very heart refuſeth to ſtand and fall by his Mercy?

Suppoſe a great man ſhould bid all the poor of the Pariſh to his houſe to dinner; and ſhould more-

over send by the mouth of his Servant, saying My Lord hath killed his Fatlings, hath furnish his Table, and prepared his Wine, nor is the want of any thing, come to the Banquet: Wo it not be counted as an high affront to, great co tempt of, and much distrust in, the goodnes the man of the house, if some of these gues should take with them, out of their own po store, some of their mouldy crusts, and carry the with them, lay them on their trenchers upon t table before the Lord of the Feast, and the re of his guests, out of fear that he yet would not pr vide sufficiently for those he had bidden to h dinner that he made?

Why Pharisee, this is thy very case, Thou ha been called to a Banquet, even to the Banquet Gods Grace, and thou hast been disposed to go but behold, thou hast not believed that he wou of his own cost make thee a Feast when th comest; wherefore of thine own store thou ha brought with thee, and hast laid upon thy tre cher on his Table, thy *mouldy* and *hoary* Crusts the presence of the Angels, and of this poor Pu licane; yea, and hast vauntingly said upon th whole, *God, I thank thee, I am not as other m are.* I am no such *NEEDY* man (*Luke* 15. 7. *I am no extortioner, not unjust, no adulterer, nor even as this Publicane.* I come indeed to thy feas for of civility I could do no less; but for th dainties, I need them not, I have of such thing enough of mine own, (*Luke* 18. 9.) I than thee therefore for thy offer of kindness, but I am not as those that have, and stand in need thereof *nor yet as this Publicane.* And thus feeding up on thine own fare, or by making a composition

of his and thine together, thou contemnest God, thou counteſt him insufficient or unfaithful; that is, either one that hath not enough, or having it, will not beſtow it upon the poor and needy, and therefore of mere pretence thou goeſt to his Banquet, but yet truſteſt to thine own, and to that onely.

This is to break the firſt Table, and ſo to make thy ſelf a ſinner of the higheſt form: For the ſins againſt the firſt Table, are ſins of an higher nature than are the ſins againſt the ſecond. True, the ſins of the ſecond Table are alſo ſins againſt God, becauſe they are ſins againſt the commandments of God: but the ſins that are againſt the firſt Table, are ſins not onely againſt the Command, but againſt the very Love, Strength, Holineſs, and Faithfulneſs of God: And herein ſtands thy condition; thou haſt not, thou ſay'ſt thou haſt not, done injury to thy Neighbour; but what of that, *if thou haſt reproached God thy Maker.* This is, as if a man ſhould be *in* with his Fellow-ſervant, and *out* with his Maſter.

Phariſee, I will aſſure thee, thou art beſides the Saddle; thy ſtate is not good, thy Righteouſneſs is ſo far off from doing of thee any good, that it maketh thee to be a greater ſinner than if thou hadſt none at all, becauſe it fighteth more immediately againſt the Mercy, the Love, the Grace, and Goodneſs of God, than the ſins of other ſinners, as to degree, does.

And as they are more odious and abominable in the ſight of God, (as they needs muſt, if what is ſaid be true, as it is) ſo they are more dangerous to the Life and Soul of man: For that they always appear unto him in whom they dwell, and

over send by the mouth of his Servant, saying My Lord hath killed his Fatlings, hath furnished his Table, and prepared his Wine, nor is there want of any thing, come to the Banquet: Would it not be counted as an high affront to, great contempt of, and much distrust in, the goodness of the man of the house, if some of these guests should take with them, out of their own poor store, some of their mouldy crusts, and carry them with them, lay them on their trenchers upon the table before the Lord of the Feast, and the rest of his guests, out of fear that he yet would not provide sufficiently for those he had bidden to his dinner that he made?

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And as they are more odious and abominable in the ſight of God, (as they needs muſt, if what is ſaid be true, as it is) ſo they are more dangerous to the Life and Soul of man: For that they always appear unto him in whom they dwell, and

to him that trusteth in them, not to be Sins and Transgressions, but Vertues and excellent things. Not things that set a man further off, but those things that bring a man nearer to God than those that want them are or can be.

This therefore is the dangerous estate of those that go about to establish their own righteousness they neither have, nor can, while they are so doing, submit themselves to the righteousness of God (*Rom.* 10. 3.) It is far more easie to perswade a poor wretch, whose life is debauched, and whose sins are written in his Forehead, to submit to the righteousness of God, (that is, to the righteousness that is of Gods providing and giving) than it is to perswade a self-righteous man to do it. For the Prophane is sooner convinced, as of the necessity of righteousness to save him: So that he has none of his own to do him that pleasure, and therefore most gladly he accepteth of, and submitteth himself to the help, and health, and salvation that is in the righteousness and obedience of another man.

And upon this account it is, that Christ saith, *The Publicanes and Harlots* enter into the Kingdom of Heaven before the Scribes and Pharisees (*Matth.* 21. 31.) Poor Pharisee, what a loss art thou at? thou art not onely a sinner, but a sinner of the highest form. Nor a sinner by such sins (by such sins chiefly) as the second Table doth make manifest; but a sinner chiefly in that way as no self-righteous man did ever dream of. For when the righteous man or Pharisee shall hear that he is a sinner, he replieth, *I am not as other men are.*

And because the common and more ordinary discrip-

liſcription of ſin, is the tranſgreſſion againſt the ſecond Table, he preſently repleth again, *I am not like this Publicane is*: and ſo ſhroudeth himſelf under his own lame endeavours, and ragged partial patches of moral or civil righteouſneſs. Wherefore when he heareth that his righteouſneſs is condemned, ſlighted, and accounted nothing worth, then he fretteth, and fumeth, and chafeth, and would kill the man that ſo ſlighteth and diſdaineth his goodly righteouſneſs; but Chriſt and the true Goſpel-teacher ſtill goeth on and condemneth all his righteouſneſs as to be *menſtruous rags*, an abomination to God, and nothing but loſs and *dung*.

Now menſtruous Rags, things that are an abomination, and dung, are not fit matter to make a Garment of to wear when I come to God for life, much leſs to be made my Friend, my Advocate, my Mediator and Spokes-man, when I ſtand betwixt Heaven and Hell, (*Iſai.* 64. 5. *Luke* 16. 15. *Philip.* 3. 6, 7, 8.) to plead for me that I might be ſaved.

Perhaps ſome will blame me, and count me alſo worthy thereof, becauſe I do not diſtinguiſh betwixt the *matter* and the *manner* of the Phariſees righteouſneſs. And let them condemn me ſtill; for, laying the holy Law, which is neither the *matter* nor *manner* of the Phariſees righteouſneſs, but rather the Rules (if he will live thereby) up to which he ſhould compleatly come in every thing that he doth. And I ſay again, that the whole of the Phariſees righteouſneſs is ſinful though not *with* and *to* men, yet *with* and *before* the God of Heaven. Sinful I ſay it is, and abominable, both in it *ſelf*, and alſo in its *effects*.

First, *It is ſelf*; for that it is imperfect, ſcan-ty, and ſhort of the Rule by which righteouſneſs is enjoyned, and *EVEN* with which every act ſhould be: For ſhortneſs here, even every ſhort-neſs in theſe duties, is ſin, and ſinful weakneſs; wherefore the Curſe taketh hold of the man for coming ſhort; but that it could not juſtly do, if his coming ſhort was not his ſin: *Curſed is every one that doth not, and that continueth not to do all things written in the Law,* (*Deut.* 27. 26. *Gal.* 3. 10.)

Secondly, *It is ſinful*, becauſe it is wrought by ſinful fleſh; for all Legal righteouſneſs is a work of the fleſh, (*Rom.* 4. 1. *Philip.* 3. 3, 4, 5, 6, 7.)

A work, I ſay, of the Fleſh; even of *that fleſh* who, or which alſo committeth the greateſt enormities. For the Fleſh is but one, though its workings are divers: Sometimes in a way moſt notoriouſly ſenſual and deviliſh, cauſing the Soul to wallow in wickedneſs as the Sow doth wallow in the Myre.

But theſe are not all the works of the Fleſh; the Fleſh ſometimes will attempt to be righteous, and ſet upon doing actions that in their perfection would be very glorious and beautiful to behold. But becauſe the Law is onely commanding words, and yieldeth no help to the man that attempts to perform it; and becauſe the Fleſh is weak and cannot do of it ſelf that which beginneth to meddle with, therefore this moſt glorious work of the fleſh faileth.

But, I ſay, as it is a work of the Fleſh it can-

not be good, forasmuch as the hand that worketh it is defiled with sin: For in a good man, one spiritually good, *that is, in his flesh there dwells no good thing*, but consequently that which is bad; how then can the flesh of a carnal graceless man (and such an one is every Pharisee and self-righteous man in the world) produce, though it joyneth it self to the Law, to the righteous Law of God, that which is good in his sight.

If any shall think that I pinch so hardly, because I call mans righteousness which is of the Law, of the righteous Law of God, Flesh, let them consider that which follows; to wit, That though man by sin is said *to be dead in sin and trespasses*, yet not so dead, but that he can act still in his own Sphere. That is, to do, and chuse to do, either that which by *all* men is counted base, or that which by *some* is counted good, though he is not, nor can all the world make him, capable of doing any thing that may please his God.

Man by nature, as dead as he is, can, and that with the will of his Flesh, will his own Salvation. Man by nature can, and that by the power of his Flesh, pursue and follow after his own Salvation; but then he *wills* it, and *pursues* or *follows* after it, not in Gods way, but his own. Not by Faith in Christ, but by the Law of *Moses*, (See *Rom. 9. 16. v. 31. ch. 10. 3, 7.*)

Wherefore it is no errour to say, that a man natural has WILL, and a POWER to pursue his Will, and that as to his Salvation. But it is a damnable errour to say, that he hath *Will* and *Power* to pursue it, and that in Gods way. For then we must hold that the Mysteries of the Gospel are natural; for that natural men, or men by nature,

Matt. 13. 11.
Col. 1. 26.

may apprehend and know them; yea, and know them to be the onely means by which they must obtain eternal Life: For the *Understanding* must act *before* the *Will*; yea, a man must approve of the way to Life by Jesus Christ, before his Mind will *budge*, or *stir*, or *move* that way: *But the natural man receiveth not the things of the Spirit of God*, (of the Gospel) *for they are foolishness to him, neither can he know them, because they are spiritually discerned.* 1 Cor. 2. 14.

He receiveth not these things; that is, his mind and will lies cross unto them, for he counts them foolishness; nor can all the natural wisdom in the world, cause that *his Will* should fall in with them, because it cannot discern them.

Nature discerneth the Law and the righteousness thereof; yea, it discerneth it, and approveth thereof; that is, that the righteousness of it is the best and onely way to life, and therefore the natural *Will* and Power of the Flesh, as here you see in the Pharisee, do steer their course by that for eternal Life, 1 *Cor.* 2. 24.

The righteousness of the Law therefore is a work of the Flesh, a work of sinful flesh, and therefore must needs be as filth and dung, and abominable, as to that for which this man hath produced it, and presented it in the Temple before God.

Nor is the Pharisee alone entangled in this mischief; many Souls are by these works of the flesh flattered, as also the Pharisee was, into an opinion that their state is good, when there is nothing in it. The most that their Conversion amounteth to, is, the *Publicane* is become a *Pharisee*; the open Sinner is become a Self-righteous man.

man. Of the black side of the flesh he hath had enough, now therefore with the white side of the flesh he will recreate himself. And now, most wicked must he needs be, that questioneth the goodness of the state of such a man. He, of a Drunkard, a Swearer, an Uncleanperson, a Sabbath-breaker, a Liar, and the like, is become reformed; a lover of Righteousness, a strict observer, doer, and reader in the Formalities of the Law, and a *herder* with men of his complexion. Also now he is become a great exclaimer against sin and sinners, defying to acquaint with those that once were his Companions, saying, *I am not even as this Publicane.*

To turn therefore *from* the flesh *to* the flesh, from sin to mans righteousness, like, to rejoyce in confidence that thy state is better than is that of the Publicane: I mean, better in the eyes of Divine Justice, and in the judgement of the Law; and yet to be found by the Law, not in the Spirit, but in the Flesh; not in Christ, but under the Law; not in a state of Salvation, but of Damnation, is common among men: For they, and they onely, are the right men, *who worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.* Where by Flesh, must not be meant the horrible transgressions against the Law, though they also are called the works of the Flesh, *Gal.* 5. 19. for they minister no occasion unto men to have confidence in them towards God: but that is that which is insinuated by *Paul*, where he saith, he had *no confidence in the flesh*; though he might have had it, as he said, *Though I also might have confidence in the flesh. If any other man*, saith he, *thinketh that he hath whereof he*

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might trust in the flesh; I more. (*Philip.* 3. 3, 4.) And then he repeats a two-fold Priviledge *that he had by the flesh.*

First, That he was of the Seed of *Abraham*, and of the Tribe of *Benjamin*, an Hebrew of the Hebrews, *&c.*

Secondly, That he had fallen in with the strictest men for that Religion, *which was such after the flesh*; to wit, to be a Pharisee, and was the son of a Pharisee, had much fleshly zeal for God, and was, *touching the righteousness which is of the Law blameless*, (*Philip.* 3. 5, 6.)

But, I say, still, there is nothing but flesh, flesh; fleshly Priviledges, and fleshly Righteousness, and so consequently a fleshly Confidence, and trust for Heaven. This is manifest for these very things, when the man had his eyes enlightened, he counted but loss and dung that he might be found in Christ, not having his own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith.

And this leads me to another thing, and that is, to tell thee, O thou blind Pharisee, that thou canst not be in a safe condition, because thou hast thy confidence in the flesh, that is, in the righteousness of the flesh. For all flesh is Grass, and all the glory of it as the Flower of the field; and the Flesh and the glory of that being as weak as the Grass, which to day is, and to morrow is cast into the Oven, is but a weak business for a man to venture his eternal salvation upon. Wherefore,

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as I also hinted before, the godly-wise have been afraid to be found in their righteousnes, I mean their own personal righteousnes, though that is far better than can be the righteousnes of any carnal man: For the *godly* mans righteousnes is wrought in the Spirit and Faith of Christ; but the *ungodly* mans righteousnes is of the Flesh and of the Law. Yet I say, this godly man is afraid to stand by his righteousnes before the tribunal of God, as is manifest in these following particulars.

First, He sees sin in his righteousnes; for so the Prophet intimates when he saith, *All our righteousnesses are as filthy rags*, (*Isai.* 64.) but there is nothing can make ones righteousnes filthy but sin. 'Tis not the poor, the low, the mean, the sickly, the beggarly state of a man, nor yet his being hated of Devils, persecuted of men, broken under necessities, reproaches, distresses, or any kind of troubles of this nature, that can make the godly mans righteousnes filthy; nothing but *sin* can do it, and *that* can, doth, hath, and will do it. Nor can any man, be he who he will, and though he watches, prays, strives, denies himself, and puts his body under what chastisement or hardships he can; yea, though he also shall get his Spirit and Soul hoisted up to the highest peg or pin of Sanctity, and holy Contemplation, and so his Lusts to the greatest degree of mortification; but sin will be with him in the best of his performances: With him, I say, to pollute and defile his duties, and to make his righteousnes *specked* and *spotted*, filthy and menstruous.

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I will give you two or three instances for this.

1. *Nehemiah* was a man (in his day) one that was zealous, very zealous for God, for his House, for his People, and for his Ways; and so continued, and that from first to last, as they may see that please to read the relation of his actions: yet when he comes seriously to be concerned with God about his duties, he relinquisheth a standing by them. True, he mentioneth them to God, but confesseth that there is imperfections in them, and prayeth that God will not wipe them away: *Wipe not out my good deeds, O my God, that I have done for the house of my God, and for the offices thereof.* And again, *Remember me, O my God, concerning this also,* (another good deed) *and spare me according to the greatness of thy mercies*; and *remember me, O my God, for good,* (Nehemiah 13.)

I do not think that by these Prayers he pleadeth for an acceptation of his person, as touching Justification from the Curse of the Law, (as our poor blind Pharisee doth) but that God would accept of his service, as he was a Son, and not deny to give him a reward of grace for what he had done, since he was pleased to declare in his Testament, that he would reward the labour of love of his Saints with an exceeding weight of glory: and therefore prayeth, that God would not wipe away his good deeds, but remember him for good, according to the greatness of his Mercy.

2. A second instance is that of *David*, where he saith, *Enter not into judgement with thy servant,*

O Lord; for in thy ſight ſhall no man living be juſtified, (*Pſal.* 143. 2.) *David*, as I alſo have hinted before, is ſaid to be a man *after Gods own heart*, (*Acts* 13.) and as here by the Spirit he acknowledges him for his Servant; yet behold how he ſhrinketh, how he draweth back, how he prayeth, and petitioneth that God would vouchſafe ſo much as not to enter into Judgement with him. Lord, ſaith he, if thou entreſt into Judgement with me, I die, becauſe I ſhall be condemned; for in thy ſight I cannot be juſtified; to wit, by my own good deeds. Lord, at the beginning of thy dealing with me, by thy Law and my works I die, therefore do not ſo much as enter into Judgement with me, O Lord. Nor is this my caſe onely, but it is the condition of all the world: *For in thy ſight ſhall NO man living be juſtified.*

3. A third inſtance is, that general Concluſion of the Apoſtle, *But that no man is juſtified by the law in the ſight of God, is evident; for the juſt ſhall livt by faith.* By this ſaying of *Paul*, as he taketh up the Sentence of the Prophet *Habakkuck*, (Chap. 2. 4.) ſo he taketh up this Sentence, yea, and the perſonal Juſtice of *David* alſo. No man, ſaith he, is juſtified by the Law in the ſight of God; no, no juſt man, no holy man, not the ſtricteſt and moſt righteous man. But why not? why? Becauſe the juſt ſhall live by Faith.

The *Juſt* man therefore muſt *die* if he has not Faith in another righteouſneſs than that which is of the Law, called his own; I ſay, he muſt die, if he has none other righteouſneſs than that which

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is his own by the Law. Thus also *Paul* confesses of himself: *I*, saith he, *know nothing by my self*, either before conversion, or after; that is, I knew not that I did any thing before conversion either against the Law or against my Conscience; for I was then touching the righteousness which is of the Law blameless. Also since my conversion, I know nothing by my self; for *I have walked in all good conscience before God unto this day.*

A great saying, I promise you; I doubt this is more than our glorious Justitiaries can say, except they say and lye. Well, but yet *I am not hereby justified*, (*Philip.* 3. 7. *Acts* 23. 1. 1 *Cor.* 4. 4.) Nor will I dare to venture the eternal Salvation of my Soul upon mine own Justice, *for he that judgeth me is the Lord.* That is, though I through my dim-sightedness cannot see the imperfections of my righteousness, yet the Lord who is my Judge, and before whose Tribunal I must shortly stand, can and will; and if in his sight there shall be found no more but one spot in my righteousness, I must, if I plead my righteousness, fall for that.

Secondly, That the best of men are afraid to stand before Gods Tribunal, there to be judged by the Law as to life and death, according to the sufficiency or non-sufficiency of their righteousness is evident, because by casting away their own (in this matter) they make all the means they can for this; that is, that his Mercy by an act of Grace be made over to them, and that they in it may stand before God to be judged.

Hence *David* cries out so often, *Lead me* in

in THY righteousness. Deliver me in THY righteousness. Judge me according to THY righteousness. Quicken me in THY righteousness. O Lord, says he, *give ear to my supplications: In thy faithfulness answer me, and in THY righteousness. And enter not into judgement with thy servant, O Lord: for in thy sight shall no man living be justified.* And *David*, what if God doth thus? Why then saith he, *My tongue shall speak of his righteousness. My tongue shall sing of THY righteousness. My mouth shall shew forth THY righteousness. Yea, I will make mention of THY righteousness*, even of *THINE ONELY*, (Psal. 58. Psal. 31. 1. Psal. 35. 24. Psal. 119. 40. Psal. 35. 28. Psal. 51. 14. Psal. 71. 15, 16.)

Daniel also, when he comes to plead for himself and his people, he first casts away his and their righteousness, saying, *For we do not present our supplications unto thee for our righteousness*: And pleads Gods righteousness, and that he might have a share and interest in that, saying, *O Lord, righteousness belongeth to thee*, to wit, that righteousness for the sake of which, Mercy and forgiveness, and so Heaven and happiness is extended to us.

Righteousness belongeth to thee, and is thine, as nearly as sin, shame, and confusion for sin is ours, and belongeth to us. Which Righteousness he afterwards calleth *The Lord*, saying, do it, for *the Lords sake*, read the 16, 17, Verses of the 9th of *Daniel*. *O Lord*, saith he, *according to all thy righteousness, I beseech thee, let thine anger, and thy fury, be turned away from thy city* Jerusalem, *thy holy mountain; because for our sins, and for the iniquities of our fathers*, Jerusalem, *and thy people are be-*

become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant and his supplication, and cause thy face to shine upon thy sanctuary that is desolate, for the Lords sake. For the sake of the Lord Jesus Christ; for on him *Daniel* now had his eye, and through him to the Father he made his supplication; yea, and the Answer was according to his Prayer, to wit, that God would have mercy on *Jerusalem*, and that he would in his time send the Lord the Messias to bring them in Everlasting Righteousness, for them.

† *Paul* also, as I have hinted before, disclaims his own righteousness, and layeth fast hold on the righteousness of God: seeking to be found in that, or in him that has it, not having his own righteousness; for he knew, that when the Rain descends, the Winds blow, and the Floods come, down falls all men but they that have that righteousness, (*Philip.* 3.)

Now the earnest desire of the righteous to be found in Gods righteousness, ariseth from strong conviction of the imperfections of their own, and of good knowledge that was given them of the terrour that will attend men at the day of the fiery Trial; to wit, the day of Judgement. For although men can now flatter themselves into a Fools Paradise, and perswade themselves that all shall be well with them, then for the sake of their own silly and vain-glorious performances; yet when the day comes that shall burn like an Oven, and when all that have done wickedly shall be as Stubble, (and so will all appear to be that are not found in Christ) then will their righteousness vanish like Smoak, or be like Fuel for that burning

burning flame. And hence the righteousnes that the godly seek to be found in, is called the *Name* of the Lord, a *strong Tower*, a *Rock*, a *Shield*, a *Fortress*, a *Buckler*, a *Rock of defence*, *unto* which they resort, and *into* which they run and are safe.

The godly wise therefore do not as this Pharisee, bring their own righteousnes into the Temple, and there *buoy* up themselves and spirits by that into a conceit, that for the sake of that, God will be merciful and good unto them: But throwing away their *own*, they make to God for *his*, because they certainly know, even by the Word of God, that in the Judgement none can stand the trial, but those that are found in the righteousnes of God.

Thirdly, That the best of men are afraid to stand before Gods Tribunal by the Law, there to be judged to Life and Death, according to the sufficiency or non-sufficiency of their righteousnes, is evident; for they know that it is a vain thing to seek by acts of righteousnes, to make themselves righteous men, (as is the way of all them that seek to be justified by the deeds of the Law.)

And herein lieth the great difference between the Pharisee and the true Christian-man. The Pharisee thinks, by acts of righteousnes, he shall make himself a righteous man, therefore he cometh into the presence of God well furnished, as he thinks, with his *Negative* and *Positive* righteousnes.

Grace suffereth not a man to boast it before God, whatever he saith before men: *His soul that*

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is lifted up is not upright in him: And better is the poor in Spirit, than the proud in Spirit. The Pharisee was a very proud man, a proud ignorant man, proud of his own righteousness, and ignorant of Gods: for had he not, he could not, as he did, have so condemned the Publicane, and justified himself.

And I say again, that all this pride and vainglorious shew of the Pharisee, did arise from his not being acquainted with this; that a man must be good, before he can do good; he must be righteous, before he can do righteousness. This is evident from *Paul*, who insinuateth *this* as the reason, *why none do good*, even because, *There is none that is righteous, no, not one. There is none righteous*, saith he; and then follows, *There is none that doth good*, (Rom. 3. 10, 11, 12.) For it is not possible for a man that is not first made righteous by the God of Heaven, to do any thing that in a proper, in a *Law*, or in a *Gospel*-sence, may be called righteousness. Meddle with righteous things he may, attempt to make himself a righteous man by his so medling with them, he may; but work righteousness, and so by such works of righteousness, make himself a righteous man, he cannot.

The righteousness of a carnal man is indeed, by God, called righteousness; but it must be understood, as spoken in the dialect of the world, or with reference to the worlds matters. The world indeed calls it righteousness; and it will do no harm if it bear that term with reference to worldly matters. Hence worldly Civilians are called good and righteous men, and *so*, such as Christ, under that notion, neither died for, nor giveth his

his Grace unto. (*Rom.* 5. 7, 8.) But we are not now discoursing about any other righteousness than that which is so accounted either in a Law, or in a Gospel-sence; and therefore let us a little more touch upon that.

A man then must be righteous in a Law-sence, before he can do acts of righteousness, I mean that are such, in a Gospel-sence. Hence first, you have true Gospel-righteousness made the fruit of a second Birth. *If ye know that Christ is righteous, know ye, that every one that doth righteousness is born of him,* (1 Joh. 2. 29.) Not born of him by vertue of his own righteous actions; but born of him by vertue of Christs mighty working with his Word upon the Soul; who afterwards, from a principle of life, acteth and worketh righteousness.

And he saith again, *Little children, let no man deceive you, he that doth righteousness is righteous, even as he is righteous.* Upon this Scripture I will a little comment, for the proof of what is urged before; namely, that a man must be righteous in a Law-sence, before he can do such things that may be called acts of righteousness in a Gospel-sence. And for this, this Scripture (1 *Joh.* 3. 7.) ministreth to us two things to be considered by us.

The First is, that he that doth righteousness is righteous.

The Second is, that he that doth righteousness is righteous, as Christ is righteous.

First, He that doth Righteousness; that is, righteousness

teousneſs which the Goſpel calleth ſo, *is righteous*; that is precedent to, or before he doth that righteousneſs: † For he doth not ſay, *he ſhall* make his perſon righteous by acts of righteousneſs that he *ſhall* do; for then an evil Tree may bear good Fruit; yea, and may make it ſelf good by doing ſo: But he ſaith, he that doth righteousneſs *IS* righteous; as he ſaith, he that doth righteousneſs *IS* born of him.

So then, a man muſt be righteous before he can do righteousneſs, before he can do righteousneſs in a Goſpel-ſence.

Our Second thing then is to enquire, with what righteousneſs a man muſt be righteous, before he can do that which in a Goſpel-ſence is called righteousneſs?

And *Firſt*, I anſwer, He muſt be righteous in a *Law-ſence*, that is, he muſt be righteous in the Judgement of the Law. This is evident, becauſe he ſaith, He that doth righteousneſs is righteous, *as he is righteous*. That is, in a Law-ſence; for Chriſt in no ſence is righteous in the Judgement of Charity onely; but in his meaneſt acts, if it be lawful to make ſuch compariſon, he was righteous in a Law-ſence, or in the Judgement of the Law. Now the Apoſtle ſaith, *That he that doth righteouſneſs IS righteous, as he is righteous.* They are the words of God, and therefore I cannot err in quoting of them, though I may not ſo fully, as I would, make the glory of them ſhine in ſpeaking to them.

But what Righteouſneſs is that, with which a man muſt ſtand righteous in the Judgment of the Law,

Law, before he shall or can be found to do acts of Righteousness, that by the Gospel are so called?

I answer *First*, It is none of his own which is of the Law you may be sure; for he *hath* this Righteousness before he *doth* any that can be called his own. *He that doth righteousness is righteous* already, precedent to, or before he doth that Righteousness; yea, he is righteous before, *even as he is righteous.*

Secondly, It cannot be his own which is of the Gospel; that is, that which floweth from a principle of Grace in the Soul: For he is righteous before he doth this Righteousness. He that doth Righteousness, *IS* righteous: He doth not say he that hath *done* it, but he that *doth* it, respecting the act while it is in doing, he is righteous. He is righteous even then when he is a doing of the very first act of righteousness; but an act while it is in doing, cannot until it is done, be called an act of righteousness; yet, saith the Text, *he is righteous.*

But again, if an act, while it is in doing, cannot be called an act of righteousness, to be sure it cannot have *such* influences as to make the actor righteous; to make him righteous, as the Son of God is righteous, and yet the righteousness with which this doer is made righteous, and that before he doth righteousness, is such; for so saith the Text, *that* makes him righteous as he is righteous.

Besides, It cannot be his own, which is Gospel-righteousness, flowing from a Principle of Grace in the Soul; for that in its greatest perfections

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in us, while we live in this world, is accompanied with some imperfections, to wit, our Faith, Love, and whole course of holiness is *wanting*, or hath something *lacking* in it. They neither are apart, nor when put all together, perfect, as to the degree, the uttermost degree of perfection.

But the Righteousness under consideration, with which the man, in that of *John*, is made righteous, is a perfect Righteousness, not onely with respect to the nature of it, as a Penny is as perfect silver as a Shilling; nor yet with respect to a comparitive degree; for so a Shilling arriveth more toward the perfection of the number Twenty, than doth a Two-penny or Three-penny-piece: But it is a righteousness so perfect, that nothing can be added to it, nor can any thing be taken from it: For so implieth the words of the Text, *he is righteous, as Christ is righteous.* Yea, thus righteous before, and in order to his doing of righteousness. And in this he is like unto the Son of God, who was also righteous, before he did acts of righteousness referring to a Law of Commandment. Wherefore it is said, *that as he is, so are we in this world.* As he *is*, or *was* righteous before he did acts of righteousness among men by a Law, so are *HIS* righteous before they act righteousness among men by a Law. *He that doth righteousness is righteous, is righteous* as he is righteous.

Christ was righteous before he did righteousness, with a two-fold righteousness. He had a righteousness as he was God; his Godhead was perfectly righteous; yea, it was righteousness it self. His Humane nature was perfectly righteous, it was naturally spotless, and undefiled. Thus his

his perſon was righteous, and ſo qualified to do that righteouſneſs, that becauſe he was born of a woman, and made under the Law, he was bound by the Law to perform.

Now as he is, ſo are we: Not by way of natural righteouſneſs, but by way of ſemblance thereunto. Had Chriſt in order to his working of righteouſneſs, a two-fold righteouſneſs inherent in himſelf, the Chriſtian, in order to his working of righteouſneſs, hath belonging to him a two-fold righteouſneſs. Did Chriſts two-fold righteouſneſs qualifie him for that work of righteouſneſs that was of God deſigned for him to do? Why the Chriſtians two-fold righteouſneſs doth qualifie him for that work of righteouſneſs that God hath ordained that he ſhould do and walk in in this world.

But you may ask what is that righteouſneſs with which a Chriſtian is made righteous before he doth righteouſneſs?

I anſwer, 'Tis a two-fold Righteouſneſs.

1. It is a Righteouſneſs put upon him.
2. It is a Righteouſneſs put into him.

For the Firſt, It is a righteouſneſs put upon him, with which alſo he is cloathed as with a Coat or Mantle, (*Rom.* 3. 22.) and this is called the Robe of Righteouſneſs; and this is called the Garment of Salvation, (*Iſai.* 61. 10.) This righteouſneſs is none other *but the obedience of Chriſt*, the which he performed in the days of his fleſh, and can properly be called no mans righteouſneſs but the righteouſneſs of Chriſt, becauſe no man had a hand therein, but he com-

pleated it himself. And hence it is said, *That by the obedience of one shall many be made righteous*, (Rom. 5. 19.) By the obedience of one, of one man Jesus Christ, (as you have it in verse the 15.) for he came down into the world to this very end, that is, to make a Generation righteous, not by making of them Laws, and prescribing unto them Rules: (for this was the work of *Moses*, who said, *And it shall be our righteousness if we observe to do all the commandments before the Lord our God, as he hath commanded us*, Deut. 6. 25. ch. 24. 13.) Nor yet by taking away by his Grace the imperfections of their righteousness, and so making of that perfect by additions of his own; but he makes them righteous by his obedience, not in them, but for them, while he personally subjected himself to his Fathers Law on our behalf, that he might have a righteousness to bestow upon us. And hence we are said to be made righteous *while we work not*; and to be justified *while ungodly*, (Rom. 4. 5.) which can be done by no other righteousness than that which is the righteousness of Christ by *performance*, the righteousness of God by *donation*, and our righteousness by *imputation*. For, I say, the person that wrought this righteousness for us, is *Christ Jesus*, the person that giveth it to us, is the *Father* who hath made Christ to be unto us righteousness; and hath given him to us for this very end, that we might be made the righteousness of God in him. (1 *Cor.* 1. 30. 2 *Cor.* 5. 21.) And hence it is so often said, *One shall say, surely in the Lord have I righteousness and strength.* And again, *In the Lord shall all the seed of* Israel *be justified, and shall glory. This is the heritage of the servants of the Lord, and their*

their righteousneſs is of me, ſaith the Lord. (Iſai. 45. 24, 25. ch. 54. 17.)

This Righteouſneſs is that which juſtifieth, and which ſecureth the Soul from the Curſe of the Law, by hiding, through its perfection, all the ſins and imperfections of the Soul. Hence it follows in that fourth of the *Romans*, *Even as* David *alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works, ſaying, Bleſſed are they whoſe iniquities are forgiven, whoſe ſin is covered. Bleſſed is the man unto whom the Lord will not impute ſin,* Rom. 4.

And this it doth, even while the perſon that by Grace is made a partaker, is without good works, and ſo ungodly. This is the Righteouſneſs of Chriſt, Chriſts perſonal performances which he did when he was in this world; this is that by which the Soul, while naked, is covered, and ſo hid as to its nakedneſs, from the Divine Sentence of the Law: *I ſpread my ſkirt over thee, and covered thy nakedneſs,* (Ezek. 16. 4, 5, 6, 7, 8.)

Now this obediential Righteouſneſs of Chriſt, conſiſteth of two parts: 1. In a doing of that which the Law commanded us to do. 2. In a paying that price for the tranſgreſſion thereof, which Juſtice hath ſaid ſhall be required at the hand of man; and that is the curſed death. In the day thou eateſt thereof, thou ſhalt die the death; to wit, the death that comes by the curſe of the Law. So then Chriſt having brought in that part of Obedience for us, which conſiſteth in a doing of ſuch obediential acts of Righteouſneſs which the Law commands, he addeth thereto the ſpilling of his Bloud to be the price of our Redemption from that curſed death that by Sin we

had brought upon our Bodies and Souls. And thus are the Christians made perfectly righteous, they have the whole obedience of Christ made over to them; to wit, that Obedience that standeth in doing the Law, and that Obedience that standeth in paying of a price for our transgressions. So then, doth the Law call for Righteousness? here it is. Doth the Law call for satisfaction for our Sins? here it is. And what can the Law say any more to the sinner but that which is good, when he findeth in the personal obedience of Christ for him, that which answereth to what it can *command*, that which it can *demand*.

Herein then standeth a Christians safety, not in a bundle of actions of his own, but in a righteousness which cometh to him by Grace and Gift; for this righteousness is such as comes by Gift, by the Gift of God. Hence it is called the Gift of Righteousness, the Gift by Grace, the Gift of righteousness by Grace, which is the righteousness of one, to wit, the Obedience of Jesus Christ, (Rom. 5. 15, 16, 17, 18, 19.)

And this is the righteousness by which, he that doth righteousness is righteous as he is righteous, because it is the very self-same righteousness that the Son of God hath accomplished by himself. Nor has he any other or more excellent righteousness of which the Law taketh notice, or that it requireth, than this: For as for the righteousness of his Godhead, the Law is not concerned with that; for as he is such, the Law is his Creature, and Servant, and may not meddle with him.

The righteousness also of his Humane Nature

the Law hath nothing to do with that; for, that is the workmanship of God, and is as good, as pure, as holy and undefiled, as is the Law it self. All then that the Law hath to do with, is, to exact compleat obedience of him that is made under it, and a due satisfaction for the breach thereof, the which if it hath, then *Moses* is content.

Now this is the righteousness with which the Christian, as to Justification, is made righteous; to wit, a righteousness that is neither essential to his Godhead, nor to his Manhood; but such, as standeth in that glorious person (who was such) his Obedience to the Law. Which righteousness, himself had, with reference to himself, no need of at all, for his Godhead; yea, his Manhood was perfectly righteous without it. This righteousness therefore was there, and there onely necessary, where Christ was to be considered as Gods Servant, (and our surety) to bring to God *Jacob* again, and to restore the preserved of *Israel*. For though Christ was a Son, yet he became a servant to do, not for himself, for he had no need, but for us the whole Law, and so bring in everlasting righteousness for us.

And hence it is said, that Christ did what he did for us: He became the end of the Law for righteous for us; he suffered for us; he died for us; he laid down his Life for us; and he gave himself for us. The righteousness then that Christ did fulfil when he was in the world, was not for himself, simply considered, nor for himself, personally considered, for he had no need thereof; but it was for the Elect, the Members of his body.

Christ then did not fulfil the Law for himself for he had no need thereof. Christ again did fulfil the Law for himself, for he had need of the righteousness thereof; he had need thereof for the covering of his Body and the several Members thereof; for they, in a good sence, are himself, Members of his Body, of his Flesh, and of his Bones; and he owns them as parts of himself in many places of the holy Scripture, (*Eph.* 5. 30. *Acts* 9. 4, 5. *Matth.* 25. 45. ch. 10. 40. *Mat.* 9. 37. *Luke* 10. 16. 1 *Cor.* 12. 12, 27.) The righteousness then, even the whole of what Christ did in answer to the Law, it was for *his*, and God hath put it upon them, and they are righteous in it, even righteous as he is righteous. And this they have before they do acts of Righteousness.

Secondly, There is righteousness put into them before they act righteous things. A righteousness, I say, put into them; or I had rather that you should call it a *Principle* of righteousness; for it is a Principle of Life *to* righteousness. Before man's Conversion, there is in him a Principle of death *to* Sin; but when he is converted to Christ, there is put into him a Principle of righteousness, that he may bring forth fruit unto God, (*Rom.* 7. 4, 6.)

Hence they are said to be quickened, to be made alive, to be risen from death to life, to have the Spirit of God dwelling in them; not only to make their Souls alive, but to quicken their mortal Bodies to that which is good, (*Rom.* 8. 11.)

Here, as I hinted before, they that do righteous-

ouſneſs are ſaid *to be* born of him, that is antecedent to their doing of righteouſneſs, (1 *Joh.* 2. 29.) *born of him*, that is, made alive with new ſpiritual and heavenly life. Wherefore the exhortation to them is, *Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield your ſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God;* (Rom. 6. 13.) Jn: 3: 9. 1: 13.

Now this Principle muſt alſo be in men, before they can do that which is Spiritually and Goſpelly good: For whatever ſeeming good thing any man doth before he has beſtowed upon him this heavenly Principle from God, it is accounted nothing, it is accounted ſin and abomination in the ſight of God; for an evil Tree cannot bring forth good Fruit: *Men do not gather grapes of thorns; nither of a bramble gather they figs. Either make the Tree good or his Fruit good, or the Tree evil and his Fruit evil.* 'Tis not the Fruit that makes the Tree, but the Tree that makes the Fruit. A man muſt be good before he can do good, and evil before he can do evil.

They be not righteous actions that make a righteous man, nor be they evil actions that make a wicked man: for the Tree muſt be a Sweeting-tree before it yield Sweetings; and a Crab-tree before it brings forth Crabs.

This is that which is aſſerted by the Son of God himſelf; and it lieth ſo level with Reaſon and the Nature of things, that it cannot be contradicted, (*Matth.* 7. 16, 17, 18. *Luke* 6. 43, 44, 45.) *A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth*

that which is evil. But this, notwithstanding all that can be said, seemeth very strange to the carnal world; for they will not be otherwise perswaded but that they be good deeds that make good men, and evil ones that make evil men: And so by such dotish apprehensions, do what in them lieth to fortifie their Hearts with the Mists of darkness against the clear shining of the Word, and conviction of the Truth.

And thus it was from the beginning: *Abel* did his first services to God from this principle of Righteousness; but *Cain* would have been made righteous by his Deed; but his Deed not flowing from the same root of goodness as did *Abel's*, notwithstanding he did it with the very best he had, is yet called evil: For he wanted, I say, the Principles, to wit, of Grace and Faith, without which no action can be counted good in a Gospel-sence.

These two things then, that man must have that will do righteousness. He must have *put upon him* the perfect righteousness of Christ; and he must have dwelling *in him*, as a fruit of the new Birth, a Principle of righteousness. Then indeed he is a Tree of righteousness, and God is like to be glorified in, and by him; but this the Pharisee was utterly ignorant of, and at the remotest distance from it.

You may ask me next; *But which of these are first bestowed upon the Christian? the perfect righteousness of Christ unto Justification, or this Gospel-principle of righteousness unto Sanctification?*

Answ. The perfect righteousness of Christ unto Justification must first be made over to him by an act of Grace. This is evident:

1. Be-

1. Because *He is justified as ungodly*; that is, *whilst* he is ungodly: but it must not be said of them that have this Principle of Grace in them, that they are ungodly; for they are Saints and holy. But this righteousness, by *IT* God justifieth the ungodly, by imputing it to them, when, and while they, as to a Principle of Grace, are graceless.

This is further manifested thus: The person must be accepted before the performance of the person can; *And God had respect unto* Abel, *and to his offering*, (Gen. 4.) If he had respect to *Abel*'s person first, yet must have respect unto it for the sake of some righteousness; but *Abel*, as yet, had no righteousness; for that he acted after that God had had respect unto his person. *And God had respect unto* Abel, *and to his offering*; *but unto* Cain, *and to his offering, the Lord had not respect.*

The Prophet *Ezekel* also shews us this, where, by the similitude of the wretched Infant, and of the manner of Gods receiving it to Mercy, he shews how he received the Jews to favour. First, saith he, *I spread my skirt over thee, and covered thy nakedness.* There is Justification; *I covered thy nakedness:* But what manner of nakedness was it? was it utter nakedness, nakedness in its perfection? Yes, it was then as naked as naked could be, even as naked as in the day that it was born, *Chap.* 16. 4, 5, 6, 7, 8. And as thus naked it was covered, not with any thing, but with the Skirt of Christ; that is, with his Robe of righteousness, with his obedience, that he performed by by himself for that very purpose: For by the

obedience of one many are made righteous.

2. Righteousness unto Justification *must be first, because the first duty that a Christian performeth to God, must be accepted, not for the sake of the Principle from which*, in the Heart, *it flows, nor yet for the sake of the person that acts it; but for the sake of Christ*, whose righteousness it is, by which, before the sinner stands just before God. And hence it is said, *By faith* Abel *offered unto God a more excellent Sacrifice than* Cain. *Heb.* 11. By Faith he did it; but Faith hath respect to the righteousness that justifies: For we are justified by Faith; not by Faith as it is a Grace, nor by Faith simply as it is an acting Grace; but by the righteousness of Faith; that is, by that righteousness that Faith embraceth, layeth hold of, and helpeth the Soul to rest upon, and to trust to, for justification of Life, which is the obedience of Christ. Besides, 'tis said, by Faith he offered; Faith then, Faith in Christ, was precedent to his Offering.

Now since Faith was in being and in act before his Offer, and since before his Offer he had no personal goodness of his own, Faith must look out from home; I say, it must look out to another than to him in whom it resided for righteousness; and finding the righteousness of Christ to be the righteousness which by God was designed to be performed for the justification of a sinner, it embraces it, and through it, offereth to God a more excellent Sacrifice than *Cain*.

Hence it follows, *by which he obtained witness that he was righteous.* By which, not by his Offering, but by his Faith: For his Offering, simply

ply as an Offering, could not have made him righteous if he had not been righteous before; *for an evil Tree cannot bring forth good Fruit.* Besides, if this be granted, why had not God respect to *Cain*'s Offering, as well as to *Abels?* For, did *Abel* offer? so did *Cain.* Did *Abel* offer *his* best? so did *Cain his.* And if with this, we shall take notice of the order of their Offering, *Cain* seemed to offer first, and so with the frankest will, and forwardest mind; but yet, saith the Text, *The Lord had respect to* Abel, *and to his offering.* But why to *Abel?* Why because his person was made righteous before he offered his *Gift*; *By which he obtained witness that he was righteous.* God testifying of his Gifts, that they were good and acceptable, because they declared *Abel*'s acceptation of the righteousness of Christ, for his Justice, through the riches of the Grace of God.

By Faith then, *Abel* offered to God a more excellent Sacrifice than *Cain.* He shrowded himself under the righteousness of Christ, and so, as out of that righteousness, he offered to God; God also looking and finding him there, (where also he could not have been as to his own apprehension no otherwise than by Faith) accepted of his Gift; by which acceptation (for so you may understand it also) God testified that he was righteous: For God receiveth not the Gifts and Offerings of those that are not righteous, for their Sacrifices are an abomination to him, *Prov.* 21. 27.

Abel then was righteous before; he was, I say, made righteous first, as he stood ungodly in himself; God justifieth the ungodly, (*Rom.* 4) Now being justified, he was righteous; and being righte-

righteous, he offered his Sacrifice of praise to God, or other Offerings which God accepted, because he believed in his Son, as also other Scriptures manifest abundantly. But this our Pharisee understandeth not.

Thirdly, Righteousness by imputation must be first, because we are *made so*, to wit, by another. *By the obedience of one shall many be made righteous.* Now to be *made* righteous, implies a passiveness in him that is *SO* made, and the activity of the work to lie in some body else; except he had said, they had made *themselves* righteous; but that it doth not, nor doth the Text leave to any the least countenance so to insinuate: Nay, it plainly affirms the contrary; for it saith, *by the obedience of ONE, of one man Jesus Christ many are MADE righteous*; by the righteousness of one, (*Rom.* 5.) So then, if they be *MADE* righteous by the righteousness of one: I say, if *many* be *MADE* righteous by the *righteousness* of *one*, then are *they* that are *so*, as to themselves, *passive* and not *active*, with reference unto the working out of this righteousness. They have no hand in *THAT*; for *THAT* is the act of *ONE*, the righteousness of *ONE*, the obedience of *ONE*, the workmanship of *ONE*, even of Christ Jesus.

Again, if they are *MADE* righteous by this righteousness, then also they are Passive as to their first priviledge by it; for they are *made* righteous by it, they do not make themselves righteous; no, they do not make themselves righteous by it.

Imputation is also the act of God. *Even as David also discribeth the blessedness of the man unto whom*

whom God imputeth righteousness. The righteousness then is the work of Christ, his own obedience to his Fathers Law; the making of it ours, is the act of his Father, and of his infinite Grace; *For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness. For he* (God) *hath made him to be sin, for us, who knew no sin, that we might be made the righteousness of God in him.* And both these things God shewed to our first Parents when he acted in Grace towards them after the Fall.

There 'tis said, the Lord God made unto *Adam* and unto his Wife, Coats of Skins, and clothed them, *Gen.* 3. 21.

Whence Note.

1. That *Adam* and his Wife were naked both in Gods eye, and in their own, *v.* 10, 11.
2. That the Lord God made Coats of skins.
3. That in his making of them, he had respect to *Adam* and to his Wife, that is, he made them for him.
4. That when he had made them he also clothem therewith.

They made not the Coats, nor did God bid them make them; but God did make them himself to cover their nakedness with. Yea, when he had made them, he did not bid them put them on, but he himself did clothe them with them: for thus runs the Text; *Unto* Adam *also, and to his wife, did the Lord God make coats of skins, and clothed them.* O! It was the Lord God that made this Coat with which a poor sinner is made righteous! and it is also the Lord God that putteth

putteth it upon us. But this our Pharisee understandeth not.

But now, if a man is not righteous before he is *made so*, before the Lord God has, by the righteousness of another, made him so; then whether this righteousness come first or last, the man is not righteous until it cometh: and if he be not righteous until it cometh, then what works soever are done before it comes, they are not the works of a righteous man, not the fruits of a good Tree, but of a bad. And so again, this righteousness must first come before a man be righteous, and before a man does righteousness. Make the Tree good and his Fruit good.

Now, since a man must be made righteous before he can do righteousness, 'tis manifest his works of righteousness do not make him righteous, no more than the Fig makes its own tree a Fig-tree, or then the Grape doth make its own Vine a Vine. Hence those acts of righteousness that Christian men do perform, are called the *fruits* of righteousness, which are by Jesus Christ to the glory and praise of God, (*Philip.* 1. 11.)

The *fruits* of righteousness, they are by Jesus Christ, as the fruits of the Tree are by the Tree it self: For the truth is, that Principle of righteousness, of which mention has been made before, and concerning which, I have said, it comes in in the second place; it is also originally to be found, for us, no where but in Christ.

Hence it is said to be by Jesus Christ, and again, *of his fulness have all we received, and grace for grace,* (Joh. 1. 16.) A man must then be united to Christ first, and so, being united, he par-

partaketh of this benefit, to wit, a Principle that is ſupernatural, ſpiritual, and heavenly. Now his being united to Chriſt, is not of, or from himſelf, but of and from the Father, who, as to this work, is the Husbandman; even as the Twig that is graffed into the Tree, officiateth not, that is, graſteth not it ſelf thereinto, but is graffed in by ſome other, it ſelf being utterly Paſſive as to that. Now being united unto Chriſt, the Soul is firſt made partaker of Juſtification, or of juſtifying righteouſneſs, and now no longer beareth the name of an ungodly man, for he is made righteous by the obedience of Chriſt, he being alſo united to Chriſt, partaketh of the *Root* and *fatneſs* of Chriſt; the *Root*, that is, his Divine Nature; the *fatneſs*, that is, that fulneſs of Grace that is laid up in him to be communicated unto us, even as the Branch that is graffed into the Olive-tree partaketh of the root and fatneſs of the Olive-tree: Now partaking thereof, it quickneth, it groweth, it buddeth and yieldeth fruit, to the glory and praiſe of God, (*Rom.* 11. 17.)

But theſe things, as I have often ſaid, the poor *Phariſee* was ignorant of, when ſo *swaggeringly* he, with his *God I thank thee*, came into the Temple to pray; and indeed, in that which hath here been ſaid, is ſomething of the myſtery of Gods Will in his way with his Elect; and ſuch a myſtery it is, that it lieth hid forever to Nature and natural men; for they think of nothing leſs than of this, nor of nothing more, when they think of their Souls, and of Salvation, than that ſomething muſt be done by themſelves to reconcile them to God. Yea, if through ſome common convictions their Underſtandings ſhould be ſwayed to a conſenting

to

to that, that Justification is of *Grace* by *Christ*, and not of *Works* by *men*, yet Conscience, Reason, and the Law of Nature, not being as yet subdued by the power and glory of Grace unto the obedience of Christ, will rise up in rebellion against this Doctrine, and will over-rule and bow down the Soul again to the Law and Works thereof for life.

Fourthly, Righteousness by imputation must be first, because, *else Faith, which is a part, yea, a great part, of that which is called a Principle of Grace in the Soul, will have nothing to fix it self upon, nor a motive to work by.* Let this therefore be considered of those that are on the contrary side.

1. Faith, so soon as it has being in the Soul, is like the Child that has being in the mothers Lap, it must have something to feed upon; not something at a distance, afar off, or to be purchased, (I speak now as to justification from the Curse) but something by promise made over of Grace to the Soul; something to feed upon to support from the fears of perishing by the Curse for sin. Nor can it rest content with all duties, and performances, that other Graces shall put the Soul upon; nor with any of its own works, until it reaches and takes hold of the righteousness of Christ. Faith is like the Dove that found no rest any where in all the world, until it returned to *Noah* into the Ark. But this our Pharisee understandeth not.

Perhaps some may object, *That from this way of reasoning it is apparent that Sanctification is first,*

since

since the Soul may have Faith, and so a Principle of grace in it; and yet, as yet, it cannot find Christ to feed and to refresh the Soul withal.

Answ. From this way of reasoning it is not at all apparent that Sanctification, or a Principle of Grace is in the Soul, before righteousness is imputed, and the Soul made perfectly righteous thereby. And for the clearing up of this let me propose a few things.

1. Justifying Righteousness, to wit, the obedience of that *one* man Christ is imputed to the sinner to justifie him *in Gods sight.* For his Law calls for perfect righteousness, and before that be come *TO*, and put *UPON* the poor sinner, God cannot bestow other spiritual blessings upon him; because by the Law he has pronounced him accursed; by the which curse, he is also *SO* holden, until a righteousness shall be found upon the sinner, that the Law, and so Divine Justice can like approve of, and be contented with. So then, as to the justification of the sinner, there must be a righteousness for God; I say, for the sinner, and for God. For the sinner to be clothed with, and for God to look upon, that he may, for the sake thereof in a way of Justice, bless the sinner with forgiveness of sins: For forgiveness of sins is the next thing that followeth upon the appearance of the sinner before God in the righteousness of Christ, (*Rom.* 4. 6, 7.)

Now upon this forgiveness, follows the second Blessing. Christ hath redeemed us from the Curse of the Law, being made a Curse for us. And so, consequently, hath obtained for us the forgiveness of Sins: For he that is delivered

red from the Curſe, hath received forgiveneſs of ſins, or rather is made partaker thereof; now being made a partaker thereof, the ſecond Bleſſing immediately follows; to wit, the Bleſſing of *Abraham*, that is, the promiſe of the Spirit through Faith, (*Gal.* 3. 13, 14.) but this our Phariſee underſtandeth not.

But now, although it be of abſolute neceſſity that imputed Righteouſneſs be firſt, *TO* the Soul; that is, that perfect Righteouſneſs be found upon the ſinner firſt by God, that he may beſtow other Bleſſings in a way of Juſtice: Yet it is not of abſolute neceſſity that the Soul ſhould ſee this firſt.

Let God then put righteouſneſs, the righteouſneſs of his Son upon me; and by vertue of that, let the ſecond bleſſing of God come into me; and by vertue of that, let me be made to ſee my ſelf a ſinner, and Chriſts righteouſneſs, and my need of it, *in the Doctrine of it*, as it is revealed in the Scriptures of truth. Let me then believe this Doctrine to be true, and be brought by my belief to repentance for my ſins, to hungering and thirſting vehemently after this righteouſneſs; *For this is the Kingdom of God and HIS righteouſneſs.* Yea, let me pray, and cry, and ſigh, and groan day and night, to the God of this righteouſneſs, that he will of Grace make me a partaker: And let me thus proſtrate before my God, all the time that in wiſdom he ſhall think fit. And in his own time he ſhall ſhew me, that I am a juſtified perſon, a pardoned perſon, a perſon in whom the Spirit of God hath dwelt for ſome time, though I knew it not.

So

So then Justification before God, is one thing; and Justification in mine own eyes, is another: Not that these are two justifications, but the same Righteousness by which I stand justified before God, may be seen of God, when I am ignorant of it; yea, for the sake of it I may be received, pardoned, and accounted righteous of him, and yet I may not understand it. Yea, further, he may proceed in the way of Blessing, to bless me with additional blessings, and yet I be ignorant of it.

So that the question is not, Do I find that I am righteous? but, Am I so? Doth God find me so when he seeth that the Righteousness of his Son is upon me, being made over to me by an Act of his Grace? For I am justified freely by his Grace, through the Redemption which is in Jesus Christ, whom God hath set forth to be a propitiation through Faith in his Bloud, to declare his righteousness for the redemption of sins that are past, through the forbearance of God, (*Rom.* 3. 24.) But this our Pharisee understandeth not.

I am then made righteous first, by the righteousness of another; and because I am thus righteous, God accepteth of my person as such, and bestoweth upon me his Grace; the which, at first, for want of skill and experience in the word of righteousness, I make use of but poorly, and have need to be certified that I am made righteous, and that I have eternal life; not by Faith first and immediately, but by the written Word, which is called the Word of Faith; which Word declareth unto me (to whom Grace, and so Faith in the Seed of it, is given) that I have eternal life, and that I should with boldness, unto peace, and

and joy, believe on the Son of God, (*Heb* 5. 13. *Rom.* 15. 13. 1 *Joh.* 5. 13.) But

Again, I, in the first acts of my Faith, when I am come at Christ, do not accept of him, because, *I know*, I am righteous, either with imputed righteousnes, or with that which is inherent: both these, as to my present priviledge in them, may be hidden from mine eyes, and I onely put upon taking of encouragement to close with Christ for life and righteousnes, as he is set forth to be a propitiation, before mine eyes, in the Word of the truth of the Gospel; to the which word I adhere as, or because, I find I want peace with God in my Soul, and because I am convinced that the means of peace is not to be found any where but in Jesus Christ. Now, by my thus adhering to him, I find stay for my Soul, and peace to my Conscience, because the Word doth assertain me that he that believeth on him hath remission of sins, hath eternal life, and shall be saved from the wrath to come.

But alas! who knows (the many streights, and, as I may say, the stress of weather, I mean) the cold blasts of Hell, with which the poor Soul is assaulted, betwixt its receiving of Grace, and its sensible closing with Jesus Christ? None, I dare say, but IT and its *FELLOWS*. *The heart knows its own bitterness, and a stranger intermedleth not with his joy*, (Prov. 14. 10.) No sooner doth Satan perceive that God is doing with the Soul in a way of Grace and Mercy, but he endeavoureth what he may, to make the renewing thereof bitter and wearisome work to the sinner. O what Mists, what Mountains, what Clouds, what Darkness, what Objections, what false Apprehensions of

of God, of Christ, of Grace, of the Word, and of the Souls condition, doth he now lay before it, and haunt it with; whereby he fighteth, dejecteth, casteth down, daunteth, destresseth, and almost driveth it quite into dispair. Now by the reason of these things Faith (and all the grace that is in the Soul) is hard put to it to come at the promise, and by the promise to Christ, as 'tis said, when the tempest and great danger of shipwrack lay upon the Vessel in which Paul was, *They had much work to come by the boat*, (Acts 27. 16.) For Satans design is; if he cannot keep the Soul *from* Christ, to make his coming to him, and closing with him, as hard, difficult, and troublesom, as he by his devices can. But Faith, true justifying Faith, is a Grace that is not weary by all that Satan can do; but meditateth upon the Word, and taketh stomach and courage, fighteth, and crieth, and by crying and fighting, by help from Heaven, its way is made through all the oppositions that appear so mighty, and draweth up at last to Jesus Christ, into whose bosom it putteth the Soul, where for the time it sweetly resteth after its marvelous tossings to and fro.

And besides what hath been said, let me yet illustrate this truth unto you by this familiar similitude.

Suppose a man, a Traitor, that *by the Law should die for his sin*, is yet such an one, that the King hath exceeding kindness for; may not the King pardon this man of his clemency; yea, order that his Pardon should be drawn up and sealed, and so in every sence be made sure, and yet, for the present, keep all this close enough from the Ears, or the knowledge of the person therein concerned.

Yea,

Yea, may not the King after all leave this person, with others under the same transgression, to sue for, and obtain this Pardon with great expence and difficulty, with many tears and heart-akings, with a many fears and dubious cogitations.

Why this is the case between God and the Soul that he saveth; he saveth him, pardoneth him, and secureth him from the curse and death that to him is due for sin, but yet doth not tell him so, *but ascend in his great suit unto God for it.* Only this difference we must make in this between God and the Potentates of this world: God cannot pardon before the sinner stands before him righteous by the righteousness of Christ; because he has in Judgement, and Justice, and righteousness, threatned and concluded, that he that wants righteousness shall dye.

And I say again, because this righteousness is Gods, and at Gods dispose onely, 'tis God that must make a man righteous before he can forgive him his sins, or bestow upon him of his secondary Blessings; to wit, his Spirit and the Graces thereof. And I say again, it must be this righteousness, for it can be no other that must justifie a sinner from sin in the sight of God, and from the Sentence of his Law. But

Secondly, This is, and must be, the way of God with the sinner, that Faith may, not onely have *an object to work upon*, but *a motive to work by.*

1*st.* Here, as I said, Faith hath an Object to work *upon*, and that is the Person of Christ, and that

that personal righteousnes of his which he in the days of his flesh did finish to justifie sinners withal. This is, I say, the object of *Faith* for Justification, whereunto the Soul by *it*, doth continually resort. Hence *David* said to Christ, *Be thou my strong habitation*; or as you have it in the Margin, *Be thou to me for a rock of habitation, whereunto I may continually resort*, (Psal. 71. 3.) And two things he inserts by so saying.

The *First* is, that the Christian is a man under continual Exercises, sometimes one way, and sometimes another; but all his Exercises have a tendancy in them more or less to spoil him, if he deals with them hand to hand; therefore he is rather for flying than standing; for flying to Christ then for grapling with them in and by his own power.

The *Second* is, that Christ is of God provided to be our shelter as to this very thing. Hence his *Name is said to be a strong tower, and that the righteous run into it and are safe*, (Prov. 18. 10.) That also of *David* in the Sixty first Psalm, is very pregnant to this purpose; *Mine enemies*, saith he, *would daily swallow me up, for they be many that fight against me, O thou most high.* And what then? Why, *What time I am afraid*, saith he, *I will trust in thee.* Thus you see, Faith hath an object to work upon, to carry the Soul unto, and to secure the Soul in, in times of difficulty, and they are almost continually, and that object is Jesus Christ and his righteousnes. But

2*dly*. Again, as Faith hath an *object* to work upon,

upon, ſo it hath a *motive* to work *by*; and that is the love of God in giving of Chriſt to the Soul for righteouſneſs. Nor is there any Profeſſion, Religion, or Duty and Performance, that is at all regarded where this Faith, which by ſuch means can work, is wanting, *For in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.* So (*Gal.* 5. 6.) he ſaith not here, but Faith which acteth lovely, or but Faith whoſe fruit is love, (though true Faith hath love for its off-ſpring) but Faith which worketh *BY* love; that is true ſaving juſtifying Faith, as it beholdeth the righteouſneſs of Chriſt, as made over to the Soul for Juſtification, ſo it beholdeth love, love to be the cauſe of its ſo being made over. It beholdeth love in the Father, in giving of his Son; and love in the Son, in giving of himſelf to be made ſoul-ſaving righteouſneſs for me. And this *ſeeing*, it worketh, or *this* apprehending, it worketh by it; that is, it is ſtirred up to an holy boldneſs of venturing all eternal concerns upon Chriſt, and alſo to an holy endeared affecting love of him for his ſweet and bleſſed redeeming love. Hence the Apoſtle ſaith, *The love of Chriſt conſtraineth us that we thus judge, that if one died for all, then are all dead; and that he died for all, that they that live ſhould not henceforth live unto themſelves, but unto him that died for them and roſe again,* (2 Cor. 5. 14.)

Thus then is the Heart united in affection and love to the Father and the Son, for the love that they have ſhewed to the poor ſinner, in their thus delivering him from the wrath to come. Not doth this *love* of God cauſe that the faith of the poor man ſhould work by *IT* to him alone, no; for

for by this love Faith worketh, in ſweet paſſions and pangs of love, to all that are thus reconciled as this ſinner ſeeth he is. The *motive* then whereby Faith worketh, both as to Juſtification, and Sanctification, the great motive to them, I ſay, is Love, the love of God, and the love of Chriſt: *We love him becauſe he firſt loved us.* That is when our faith hath told us ſo; for ſo are the words above, *We have known and believed the love that God hath to us.* And then, *We love him becauſe he firſt loved us.* And then, *This commandment have we from him, that he that loveth God, loveth his brother alſo,* (1 Joh. 4. 16, 17, 18, 19, 20, 21.) But this our poor Phariſee underſtandeth not. But

Fifthly, Righteouſneſs by Imputation muſt be firſt, *to cut off boaſting from the heart, conceit and lips of men.* Wherefore he ſaith, as alſo was hinted afore, *That we are juſtified freely by the Grace of God,* not through or for the ſake of an holy and Goſpel-principle in us; but *thorough the redemption that is in Jeſus Chriſt,* &c. *Where is boaſting then? It is excluded. By what Law? of works? nay but by the Law of faith.* And this is the Law of Faith that we are juſtified as afore, (*Rom.* 4. 24, 25.)

Nor can any man propound ſuch an eſſential way to cut of boaſting as *this,* which is of Gods providing: For what has man here to boaſt of? No righteouſneſs, nor yet of the application of it to his Soul. The righteouſneſs is Chriſts, not the ſinners. The imputation is Gods, not the ſinners. The cauſe of imputation is Gods Grace and Love, not the ſinners works of righteouſneſs. The time of Gods imputing righteouſneſs, is when the ſinner was a ſinner, wrapped up in ignorance and wallowing in his vanity, not when he was good,

or when he was seeking of it; for his inward Gospel-goodness is a fruit of the imputation of Justifying righteousness, as has been already shewed. *Where is boasting then?* Where is our Pharisee then, with his brags of not being as other men are? it is excluded, and he with it, and the poor Publicane taken into favour, that boasting might be cut off. *Not of works, lest any man should boast*, lest any man should. There is no trust to be put in men; those that seem most humble, and that, to appearance, are farthest off from pride, 'tis natural to them to boast; yea, to boast now, now they have no cause to boast: For by Grace are we saved through *FAITH*, and *THAT* not of our selves, it is the gift of God. Not of works, lest any man should boast.

But if man is so prone to boast, when yet there is no ground of boasting in him, nor yet in what he doth! how would he have boasted had he been permitted by the God of Heaven to have done *something*, though that *something* had been but a very little *something* towards his Justification. But God has prevented boasting by doing as he has done, (*Eph.* 2. 8, 9.) Nay, the Apostle addeth further, (lest any man should boast) that as to good works we are Gods workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, (*verse* 10.) Can the Tree boast because it is a Sweeting-tree, since 'twas not the Tree, but God that made it such: Where is boasting then? *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, he that glorieth, let him glory in the Lord,*

(1 Cor.

(1 Cor. 1. 30, 31.) Where is boasting then? Where is our Pharisee then, with all his works of righteousness, and with his boasts of being better than his Neighbours?

It may be said, If we should be justified for the sake of our inherent righteousness, since that righteousness is the gift of God, will it not follow that boasting is, in the occasion thereof, cut off?

Answ. No, for although the Principle of inherent righteousness be the gift of God; yet it bringeth forth fruits, by man, and through man; and so man having a hand therein, though he should have never so little, he has an occasion offered him to boast. Yea, if a man should be justified before God by the Grace, or the working of the grace of Faith in him, he would have ground of occasion to boast, because Faith though it be the gift of God, yet as it acteth in man, takes man along with it in its so acting; yea, the acting of Faith is as often attributed to the man by whom 'tis acted, and oftener, than to the Grace it self; how then can it be but that man must have an hand therein, and so a ground therein, or thereof to boast.

But now! since Justification from the Curse of the Law before God, lieth onely and wholly in Gods imputing of Christs righteousness to a man, and that to while the man to whom it is imputed is in himself wicked and ungodly, there is no room left for boasting before God, for that is the boasting intended, but rather an occasion given to shame and confusion of face, and to stop the mouth for ever, since Justification comes to him in a way so far above him, so vastly without him, his skill, help, or what else soever, (Ezek. 16. 61, 62, 63.)

Sixthly, Righteousness by imputation must be first, *that Justification may not be of debt, but mercy and grace.* This is evident from Reason: It is meet that God should therefore justifie us by a righteousness of his own, not of his own *prescribing*, for that he may do and yet the righteousness be ours; but of his own *providing*, that the righteousness may be his. *Now to him that worketh is the reward not reckoned of grace but of debt*, Rom. 4. 2, 3, 4. † If I work for justifying righteousness, and that way get righteousness, my Justification is not of Grace but of Debt, God *giveth* it not unto me, for he *oweth* it unto me; so then 'tis no longer *his* but *mine*: Mine not of Grace, but Debt. And if so then, I thank him not for remission of sins, nor for the Kingdom of Heaven, nor for Eternal Life; for if justifying righteousness is of debt, then when I have it, and what dependeth thereon, I have but mine own, that which God oweth to me.

Nor will it help at all to say, *but I obtain it by Gods Grace in me*, because that doth not cut off my work, nor prevent my having of an hand in my justifying righteousness.

Suppose I give a man materials, even all materials that are necessary to the compleating of such or such a thing; yet if he worketh, though the materials be mine, I am to him a debtor, and he deserveth a reward. Thou saist God has given thee his Spirit, his Grace, and all other things that are necessary for the working up of a compleat righteousness. Well, but is thy work required to the finishing of this righteousness? If so, this is *NOT* the righteousness that justifieth, because

cause 'tis such as has thy hand, thy workmanship therein, and so obtains a reward. And observe it, Righteousness, justifying Righteousness, consisteth not in a Principle of Righteousness, but in works of Righteousness; that is, in good duties, in obedience, in a walking in the Law to the pleasing of the Law, and the content of the Justice of God.

I suppose again, that thou shalt conclude with me, that justifying Righteousness, I mean that which justifies from the Curse of the Law, resideth onely in the obedience of the Son of God; and that the principle of Grace that is in thee, is none of that Righteousness, no, not then when thou hast to the utmost walked with God according to thy gift and Grace: Yet if thou concludest that this Principle must be in thee, and these works done by thee, before this justifying righteousness is imputed to thee for justification, thou layest a *Caviat* in against Justification *by* Grace; and also concludest, that though thou art not justified *by* thy Righteousness, but *by* Christ, yet thou art justified *by* Christs Righteousness, *for* the sake of thine own, and so makest Justification to be still a debt. But here the Scripture doth also cut thee off: *Not FOR thy righteousness, or for the righteousness of thine heart doest thou possess the land,* (which was but a type of Heaven) and if our righteousness cannot give us by its excellency a share in the Type, be sure, that *FOR* it, we shall never be sharers in the Anti-type it self. *Understand therefore that the Lord thy God giveth thee not this good land to possess it, for thy righteousness; for thou art a stiff-necked people*, Deut. 9. 5, 6.

Gospel-performances therefore are not first; that was first, *FOR* the sake of which God did receive these people into favour with himself, and that was a covenant righteousness; and where could that covenant righteousness be found but in the *Prince, Mediator*, and *High Priest* of the Covenant: For 'twas *HE*, and *HE* onely that was appointed of God; nor could any but himself bring in everlasting righteousness, (*Dan.* 9. 24, 25.) This is evident from these Texts last mentioned; it was not for their righteousness that they possessed the Land.

Again, as it was not for their righteousness that they were made possessors of the Land, so it was not for the sake of their righteousness that they were made partakers of such a righteousness that did make them possess the Land. This is plain to Reason; for then inherent, or inherent, and personal Righteousness, when by us performed, is of worth to obtain of God a justifying Righteousness. But if it be of worth to obtain a justifying righteousness, then as it seems it is more commodious to both parties than is justifying righteousness. First, it is more commodious to him that worketh it, for by *it* he obtaineth everlasting righteousness. And secondly, it is more commodious unto him that receiveth it, else why doth he for it give us a due debt, and so put upon us the everlasting justifying righteousness.

Perhaps it will be objected *that God doth all this of Grace*; but I answer, that these are but fallacious words, spake by the tongue of the crafty. For we are not now in discourse of what rewards God can give to the operations of his own Grace in us, but whether he can in a way of justice,

(or

(or how you will) beſtow any ſpiritual bleſſing upon ſinful creatures, againſt whom, for ſin, he has pronounced the curſe of the Law, before he hath found them in a righteouſneſs that is proved to be as good Juſtice and righteouſneſs as is the Juſtice and Righteouſneſs of the Law, with whom we have to do.

I aſſert he cannot, *becauſe he cannot lie*, becauſe *he cannot deny himſelf*: For if he ſhould firſt threaten the tranſgreſſion of the Law with death, and yet afterwards receive the tranſgreſſor to Grace without a plenary ſatisfaction, what is this but to lye, and to diminiſh his truth, righteouſneſs, and faithfulneſs; yea, and alſo to overthrow the ſanction and perfect holineſs of his Law. His Mercy therefore muſt act ſo towards this ſinner, that Juſtice may be content, and that can never be, without a juſtifying righteouſneſs.

Now what this juſtifying righteouſneſs ſhould be, and when imputed, that's the queſtion. I ſay, 'tis the righteouſneſs or the obedience of the Son of God in the fleſh which he aſſumed, and *ſo his own*, and the righteouſneſs of no body elſe, otherwiſe than by Imputation.

I ſay again, that this righteouſneſs muſt be imputed *firſt*, that the ſinner may ſtand juſt in Gods ſight from the Curſe, and that God might deal with him both in a way of Juſtice, as well as Mercy, and yet do the ſinner no harm.

But you may aſk, How did God deal with ſinners before this Righteouſneſs was actually in being?

I anſwer, He did then deal with ſinners even as he dealeth with them now; he juſtified them by it, by vertue of the ſuertiſhip of him that was to

bring it in. Christ became suerty for us, and by his suertiship laid himself under an obligation to bring in, in time, for those for whom he became a Surety, this everlasting and justifying Righteousness, and by vertue of this those of his Elect that came into and went out of the world, before he came to perform his work, were saved *through the forbearance of God.* Wherefore, before the Lord *came*, they were saved for the Lords *sake*, and for the sake of his *Name.* And they that were spiritually wise, understood it, and pleaded it as their necessities required, and the Lord for *HIS* sake also accepted them, (*Heb.* 7. 22. *Rom.* 4. 24. *Dan.* 9. 17. *Psal.* 25. 11.)

Seventhly, Righteousness by Imputation must be first: *That Justification may be certain; Therefore it is of faith*, (of the Righteousness that Faith layeth hold on,) *that it might be by grace, to the end the promise might be free to all the seed*, (Rom. 4. 16.) That the Promise, What Promise? The promise of remission of Sins, *&c.* might be sure.

Now a promise of remission of sins supposeth a Righteousness, a Righteousness going before; for there is no forgiveness of sins, nor promise of forgiveness, but for the sake of righteousness: but not for the sake of righteousness that *shall be* by us, but that *IS* already found in Christ as head, and so imputed to the Elect for their remission. *God for Christs sake hath forgiven you*, (Eph. 4. 32. and 5, 1.) For Christs sake; that is, for the sake of the righteousness of Christ. Therefore imputed Righteousness must be first; yea, it must be before Forgiveness, and Forgiveness is extended by

by God, *then* when we lie in our bloud, though to us it manifested afterwards. Therefore it is *OF* Faith, he saith not *BY* it, respecting the act of Faith; but *OF*, respecting the Doctrine or word which presenteth me with this blessed imputed Righteousness; *They that are of faith, are the children of faithful* Abraham. They that are of the Doctrine of Faith, for all the Elect are the Sons of that Doctrine in which is this righteousness of Christ contained; yea, they are begotten by it of God to this Inheritance, to their comfortable enjoyment of the comfort of it by Faith.

That the Promise might be sure to all the Seed; to all them wrapped up in the Promise, and, so begotten and born. That it might be sure, implying that there is no certain way of Salvation for the Elect but this, because God can never by other means reconcile us to himself; for his heavenly eyes perceive through and through the silly Cobweb-righteousness that we work; yea, they spye faults and sins in the best of our Gospel-performances: How then can God put any trust in such people, or how can remission be extended to us for the sake of that? Yea, our Faith is filthy, and also unperfect, how then should remission be extended to us for the sake of that, but now the Righteousness of Christ is perfect, perpetual and stable as the great Mountains, wherefore he is called the Rock of our Salvation, because a man may as soon tumble the Mountains before him, as one would tumble a little Ball, I say, as soon as sin can make invalid the righteousness of Christ, when, and unto whom, God shall impute it for Justice, (*Psal.* 36.) In the Margin it is said to be *the*

the Mountain of God; to wit, that is called Mount *Zion*, or that *Moriah* on which the Temple was builded, and upon which it ſtood: All other bottoms are fickle, all other Righteouſneſſes are ſo feeble, ſhort, narrow, and thin, yea, ſo ſpecked and full of Imperfections; *For what the Law could not do in that it was weak through the flesh, Chriſt did for us in the ſimilitude of ſinful fleſh.* But what could not the Law do? Why it could not give us Righteouſneſs, nor ſtrengthen us to perform it. It could not give us any certain, ſolid, well-grounded hope of remiſſion of ſin and ſalvation, but the bringing in of a better hope did, by the which we draw nigh unto God. Rom. 8: 3.

Wherefore this Righteouſneſs being imputed, Juſtice findeth no fault therewith, but conſenteth to the extending to the ſinner thoſe bleſſings that tend to perfect his happineſs in the Heavens.

Eighthly, Righteouſneſs by Imputation muſt be held, *That in all things Chriſt may have the preheminence.* Chriſt is head of the Church, and therefore let him have the higheſt honour in the Soul; but how can he have that, if any precede as to Juſtification, before his perfect righteouſneſs be imputed. If it be ſaid, Grace may be in the Soul though the Soul doth not act it, till the moment that juſtifying righteouſneſs ſhall be imputed.

I ask, what ſhould it do there before, or to what purpoſe is it there, if it be not acted? And again, how came it thither, how got the Soul poſſeſſion of it, while it was unjuſtified? Or how could God in juſtice give it to a perſon that by the

the Law ſtood condemned, before they were quitted from that condemnation? And, I ſay, nothing can ſet the Soul free from that Curſe, but the perfect obedience of Chriſt; nor that neither, if it be not imputed, to that end, to the ſinner by the Grace of God.

Imputed, that is, reckoned, or accounted to him: And why ſhould it not be accounted to him for righteouſneſs? Who did Chriſt bring it into the world for? for the righteous, or for ſinners? no doubt for ſinners. And how muſt it be reckoned to them, when in circumciſion or in uncircumciſion; not in circumciſion, but in uncircumciſion; not as righteous, but as ſinners. And how are they to conſider of themſelves, even then when they firſt are apprehenſive of their need of this righteouſneſs? Are they to think that they are righteous, or ſinners?

And again, how are they to believe concerning themſelves, then when they put forth the firſt act of Faith towards this righteouſneſs for Juſtification; are they to think that they are righteous or ſinners? Sinners, ſinners doubtleſs they are to reckon themſelves, and as ſuch to reckon themſelves juſtified by this righteouſneſs. And this is accoſding to the Sentence of God, as appeareth by ſuch ſayings.

For when we were yet without ſtrength in due time Chriſt died for the ungodly.

But God commended his love towards us, in that while we were yet ſinners Chriſt died for us.

For if while we were enimies we were reconcilled to God by the death of his ſon, &c. (Rom. 5: 6: 8: 10. Verſes.

Out

Out of these words I gather these three things.

1. That Christ by Gods appointment died for us.

2. That by his Death he reconciled us to God.

3. That even then when the very act of reconciliation was in performing, and also when performed, we were ungodly, sinners, enemies.

Now the act by which we are said to be reconciled to God while ungodly, while sinners, and while enemies, was Christs offering himself a Sacrifice for us, which is in the words above-mentioned called his Death. Christ died, Christ died for the ungodly, Christ died for us while sinners, Christ reconciled us to God by his death. And just, as here Christ is said to dye for us, so the Father is said to impute righteousness to us; to wit, as we are without works, as we are ungodly; *Rom. 4. 5.* *Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* He worketh not, but is ungodly when this gracious act of God, in imputing of the righteousness of Christ to him, is extended, the which when he shall believe, his Faith is counted to him for righteousness. And why should we not have the benefit of the righteousness while we are ungodly, since 'twas compleated for us while we were yet ungodly? yea, we have the benefit of it; *For when we were enemies, we were reconciled to God by the death of his Son.*

When I say, *the benefit*, I mean that benefit that we are capable of, and that is Justification before God; for that a man may be capable of while he is

is in himself ungodly, because this Justice comes to him by the righteousness of another. True, was it to be his own righteousness by which he was to be justified, he should not, could not, so be, as, or, while he is ungodly: But the righteousness is Christs, and that imputed by God, not as a reward for work, or of debt, but freely by his Grace, to the glory of it, and therefore may be done, and is so, while the person concerned is without works, ungodly, and a sinner.

And he that denieth that we are capable of this benefit while we are sinners, and ungodly, may with like reason deny that we are created Beings: For that which is *done* for a man without him, may be done for him, not onely at any time which they that do it shall appoint, but for him while in any condition in this world. While a man is a beggar, may not I make him worth Ten thousand a year if I can and will; yea, and yet he shall not know thereof in that moment that I make him so? yet the Revenue of that Estate shall really be his from the moment that I make him so, and he shall know it too *at the rent-day*.

This is the case, we are sinners and ungodly; there is a righteousness wrought out by Jesus Christ, the which God hath designed we shall be made righteous by; and by it, if he will impute it to us, we shall be righteous in his sight, even then when we are yet ungodly in our selves; *for he justifies the ungodly*.

Now though it is irregular and blame-worthy in man to justifie the wicked, because he cannot for the wicked provide, and clothe him with a justifying Righteousness; yet it is glorious and forever-worthy of praise for God to do it; because

cause it is in his power, not onely to forgive, but to make a man righteous, even then when he is a sinner, and to justifie him, as afore is proved, while he is ungodly.

But it may be yet objected, *That though God has received satisfaction for sin, and so sufficient terms of reconciliation by the obedience and death of his Son, yet he imputeth it not unto us but upon condition of our becoming good.*

Answ. This must not be admitted: For,

First, *The Scripture saith not so*; but that we are reconciled to God by the death of his Son, and justified too, and that while, or when, we are sinners and ungodly.

Secondly, If this Objection carrieth the truth in it, then it follows that the Holy Ghost, Faith, and so all Grace, may be given to us, and we may have it dwelling in us, yea acting in us, before we stand righteous in the judgement of the Law before God, (for nothing can make us stand Just before God in the judgement of the Law, but the obedience of the Son of God without us) And if the Holy Ghost, Faith, and so consequently the habit of every Grace, may be in us, acting in us, before Christs Righteousness be by God imputed to us, then we are not justified as sinners and ungodly; but as persons inherently holy and righteous before.

But I have over and over already shewed you, that this cannot be, therefore righteousness for Justification must be imputed first. And here let me present the Reader with two or three things.

First,

First, That Justification before God is one thing; and Justification to the Understanding and Conscience is another. Now, I am treating of Justification before God, not of *it* as to mans Understanding and Conscience: And I say, a man may be justified before God, even then when himself knoweth nothing thereof, *Isai.* 40. 2. *Matth.* 9. 2. and so when, and while he hath not Faith about it, but is ungodly.

Secondly, *There is a Justification by Faith*, by Faiths applying of that righteousnes to the Understanding and Conscience, which God hath afore of his Grace imputed for righteousnes to the Soul for Justification in *his* sight. And this is that by which we, as to sense and feeling, have peace with God: *Being justified by faith we have peace with God through our Lord Jesus Christ*, Rom. 5. 1. And these two the Apostle keepeth distinct, a little lower in this Chapter: For after that he had said (over the tenth) *that while we were enemies we were reconciled to God by the death of his Son*: he addeth, *And not onely so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement*, (verf. 11.) Here you see, that to be reconciled to God by the death of his Son, is one thing; and for us actually, (for that I think he aimeth at) and for us actually to receive by Faith, this reconciliation, is another. That is a thing over and above, and not onely so, but we have *received* the atonement.

Thirdly, *Men do not gather their Justification from Gods single act of imputing of righteousnes, that*

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we might ſtand clear in his ſight from the Curſe and Judgement of the Law; but from the world, the which they neither ſee nor underſtand, till it is brought to their underſtanding by the light and glory of the Holy Ghoſt.

We are not therefore in the miniſtry of the Word to pronounce any man juſtified, from a ſuppoſition that God has imputed righteouſneſs to him, (ſince that act is not known to us) until the fruits that follow thereupon do break out before our eyes; to wit, the ſigns, and effects of the Holy Ghoſts in-dwelling in our Souls. And then we may conclude it; that is, that ſuch an one ſtands juſt before God, yet not for the ſake of his inherent righteouſneſs, nor yet for the fruits thereof, and ſo not for the ſake of the act of Faith, but for the ſake of Jeſus Chriſt his doing and ſuffering for us.

Nor will it avail to object, *That if at firſt we ſtand Juſt before God by his imputing of Chriſts righteouſneſs unto us, though Faith be not in us to act, we may always ſtand juſtified ſo; and ſo what need of Faith?* for therefore are we juſtified, firſt, by the imputation of God, as we are ungodly, that *thereby* we might be made capable of receiving of the Holy Ghoſt, and his Graces in a way of righteouſneſs and Juſtice. Beſides, God will have thoſe that he ſhall juſtifie by his Grace through the Redemption that is in Jeſus Chriſt, to have the Holy Ghoſt, and ſo Faith that they may know and believe the things not onely that *ſhall* be, but that *already ARE*, freely given to us of God. *Now*, ſays *Paul*, *we have received, not the ſpirit of the world, but the ſpirit which is of God, that we may know the things that are freely given to us of God,*

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(the 1 *Cor.* 2. 12.) To *know*, that is, to *believe*: It is given to you to believe, who believe according to the working of his mighty Power, and we have known and believed the love that God hath to us, precedent to our believing, (*Joh.* 4. 16.) He then that is justified by Gods Imputation, shall believe by the power of the Holy Ghost; for that *MUST* come, and work Faith, and strengthen the Soul to act it, because imputed righteousness has gone before. He then that believeth shall be saved; for his believing is a sign, not a cause, of his being made righteous before God by his imputation: And he that believeth not shall be damned, because his non-belief is a *sign* that he is not righteous, and a *cause* that his sins abide upon him.

And thus much for the Pharisee, and for his information; and now I come to that part of the Text which remains, which part in special respecteth the Publicane.

And

And the Publicane ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

WHat *this Publicane* was, I have ſhewed you, both with reſpect to his Nation, Office, and Diſpoſition: Wherefore I ſhall not here trouble the Reader as to that, with a ſecond reherſal of things, we now therefore come to his Repentance in the whole and in the parts of it; concerning which I ſhall take notice of ſeveral things, ſome more remote, and ſome more near to the matter and life of it.

But firſt let us ſee how *thwart* and *croſs* the *Phariſee* and the *Publicane* did lie in the Temple one to another, while they both were preſenting of their Prayers to God.

Firſt, *The Phariſee he goes in boldly*, fears nothing, but truſteth in himſelf that his ſtate is good, that God loves him, and that there was no doubt to be made but of his good ſpeed in this his religious Enterprize. But alas! *poor Publicane*, he *Sneaks*, he *Leers*, he is hardly able to *crawl* into the Temple; and when he comes there, ſtands behind, a *loof off*, as one not worthy to approach the Divine preſence.

Secondly, *The Phariſee at his approach hath his mouth*

mouth full of something; yea, of many fine things, whereby he ſtroaks himſelf over the head, and in effect calls himſelf, and that in *his* preſence, one of Gods white boys, that always kept cloſe to his Will, abode with him; or as the Prodigal's Brother ſaid, *Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment,* (Luke 15. 29.) But alas! *poor Publicane*, thy guilt, as to theſe pleas, ſtops thy mouth; thou haſt not one good thing to ſay of thy ſelf, not one rag of righteouſneſs; thy Converſation tells thee ſo, thy Conſcience tells thee ſo; yea, and if thou ſhouldeſt now attempt to ſet a good face on't, and for thy credit ſay ſomething after the Phariſee in way of thine own commendations, yet here is God on the one ſide, the Phariſee on the other, together with thine own Heart to give thee check, to rebuke thee, to condemn thee, and to lay thee even with the ground for thy inſolency.

Thirdly, *The Phariſee* in his approach to God, *wipes his fingers of the Publicanes enormities*, will not come nigh him leſt he ſhould defile him with his beaſtly rags: *I am not as other men are, nor yet as this Publicane.* But the *poor Publicane*, alas for him, his fingers are not clean, nor can he tell how to make them ſo; beſides, he meekly and quietly puts up this reflection of the *Phariſee* upon him, and by ſilent behaviour juſtifies the ſevere Sentance of that ſelf-righteous man, concluding with him, that for his part he is wretched and miſerable, and poor, and blinde, and naked, and not worthy to come nigh, or to ſtand by, ſo good, ſo vertuous, ſo holy, and ſo deſerving a man as our ſpangling Phariſee is.

Fourthly,

Fourthly, *The Pharisee*, as at Feasts and Synagogues, *chose the chief and first place for his person*, and for his Prayer, counting that the *Publicane* was not meet, ought not to presume to let his stinking breath once come out of his polluted Lips in the Temple till he had made his holy Prayer. And poor Publicane, how do'st thou hear and put up this with all other affronts, counting even as the Pharisee counted of thee, that thou wast but a Dog in comparison of him, and therefore not fit to go before, but to come, as in Chains, behind, and forbear to present thy mournful and debtorous Supplication to the holy God, till he had presented him with his, in his own conceit, brave, gay, and fine Oration.

Fifthly, *The Pharisee*, as he is numerous in his repeating of his good deeds, *so is stiff in standing to them*, bearing up himself, that he hath now sufficient foundation on which to bear up his Soul against all the attempts of the Law, the Devil, Sin, and Hell. But alas *poor Publicane!* thou standest naked; nay, worse than naked; for thou art clothed with filthy Garments, thy sins cover thy face with shame: Nor hast thou in, from, or of thy self, any defence from, or shelter against the attempts, assaults, and censures of thy ghostly Enemies, but art now in thine own eyes (though in the Temple) cast forth into the open field stark naked, to the loathing of thy person, as in the day that thou wast born, and there ready to be devoured or torn in pieces for thy transgressions against thy God.

What wilt thou do *Publicane!* what wilt thou do!

do! Come, let's see, which way wilt thou begin to address thy self to God? bethink thy self man, hast thou any thing to say, speak out man, the Pharisee by this time has done and received his Sentence. *Make an O yes; let all the world be silent; yea, let the Angels of Heaven come near and listen; for the Publicane is come to have to do with God! Yea, is come from the receipt of Custom into the Temple to pray to him.*

And the Publicane standing afar off, would not lift up so much as his eyes to heaven; but smote upon his breast, saying, God be merciful to me a sinner. Mark 5: 18.

And is this thy way, poor *Publicane*; O cunning sinner! O crafty Publicane! thy wisdom has outdone the Pharisee; for 'tis better to apply our selves to Gods Mercy, than to trust to our selves that we are righteous. But that the Publicane did hit the Mark, yea, get nearer *unto*, and more *into*, the heart of God and his Son than did the Pharisee, the sequel of the matter will make manifest. Luke 5: 32.

Take notice then of this profound Speech of the Publicane, every word is heavier than the earth, and has more argument in it, than has ten thousand Pharisaical Prayers: *God be merciful to me a sinner.* Yea, the Son of God was so delighted with this Prayer, that for the sake of it, he even as a Limner, draweth out the Publicane in his manner of standing, behaviour, gestures, *&c.* while he makes this Prayer to God. Wherefore we will take notice both of the one and of the other; for surely his *GESTURES* put luster unto his Prayer and Repentance.

1. His *Prayer* you see is this, *God be merciful to me a sinner.* His

His *Gestures* in his Prayer were in general three.

1. He stood *afar off.*
2. He would not lift up *so much as his eyes to heaven.*
3. He *smote upon his breast,* with his fist, saying, *God be merciful to me a sinner.*

To beg in first with his Prayer. In his Prayer we have two things to consider of.

1. His Confession; *I am a sinner.*
2. His imploring of help against this malady. *God be merciful to me a sinner.*

In his *Confession* divers things are to be taken notice of. As,

First, *The fairness and simplicity of his Confession. A sinner*; I am a sinner; *God be merciful to me a sinner.* This indeed he was, and this indeed confesses; and this, I say, he doth of godly simplicity. For, for a man to confess himself a sinner, it is to speak all against himself that can be spoken. And man, as degenerate, is too much an hypocrite, and too much a self-flatterer, thus to confess against himself, unless made simple, and honest about the thing, through the power of Conviction upon his Heart. And it is yet worth your noting, that he doth not say he *was,* or *had* been, but that at *that* time his state was such, to wit, a sinner. God be merciful to me a sinner, or who *am* and now stand before thee a sinner, or in my sins.

Now

Now a little to ſhew you what it is to be a ſinner; for every one that ſinneth may not in a proper ſence be called a ſinner. Saints, the ſanctified in Chriſt Jeſus, do often ſin, but it is not proper to call them *ſinners:* But here the *Publicane* calls himſelf a *ſinner*; and therefore in effect calls himſelf an evil Tree, one that hath neither good nature, nor that beareth good fruit: One whoſe Body and Soul is polluted, whoſe Mind and Conſcience is defiled: One who hath walked according to the courſe of this world, and after the Spirit that now worketh in the children of diſobedience: They having their minds at enmity with or againſt God, and that are taken captive by the Devil at his will. A ſinner, one whoſe trade hath been in and about ſin, and the works of Satan, all my days.

Thus he *waves* all pleas, and ſhews of *pleas, and ſtoops his neck immediately to the block.* Though he was a baſe man, yet he might have had pleas; pleas, I ſay, as well as the Phariſee, though not ſo many, yet as good. He was of the ſtock of *Abraham*, a Jew, an Iſraelite of the Iſraelites, and ſo a priviledge man in the things and Religion of the Jews; elſe what doth he do in the Temple? Yea, why did not the Phariſee, if he was a Heathen, lay that to his charge while he ſtood before God? but the truth is, he could not; for the *Publicane* was a Jew as well as the Phariſee, and conſequently might, had he been ſo diſpoſed, have pleaded that before God, but that he would not, he could not, for his Conſcience was under convictions, the awakenings of God was upon him; wherefore his Priviledges melt away like Greaſe, and fly from him like the Chaff of the Summer Threſhing-

Threshing-floor, which the Wind takes up and scattereth as the dust; he therefore lets all Priviledges fall, and pleads onely that *he is a sinner.*

Secondly, In this Confession *he judges and condemns himself:* For, for a man to say *I am a sinner,* is as much as to say, I am contrary to the holiness of God, a transgressor of his Law, and consequently an object of the Curse, and an Heir of Hell. The *Publicane* therefore goeth very far in this his Confession, but this is not all; For, for a man to confess that he is a sinner, is in the

Third place to confess, *that there is nothing in him,* done, or can be done by him, that should allure or prevail with God to do any thing for him. For a sinner cannot do good: no, nor work up his heart unto one good thought: no, though he should have Heaven it self if he could, or was sure to burn in Hell-fire for ever and ever if he could not. For sin where it is in possession and bears rule, as it doth in every one that we may properly call a sinner, there it hath the mastery of the man, hath bound up his senses in Cords and Chains, and made nothing so odious to the Soul as are the things that be of the Spirit of God. Wherefore it is said of such, that they are enemies in their minds; that the carnal mind is enmity to God, and that wickedness proceedeth of the wicked; and that the Ethiopian may as well cleanse his skin, or the Leopard his spots, as they that are accustomed to do evil may learn to do well, *Ephes.* 2. *Rom.* 8. 1 *Sam.* 24. 13. *Jer.* 13. 23.

Fourthly,

Fourthly, In this Confeſſion, *he implicitely acknowledgeth, that ſin is the worſt of things*, forasmuch as it layeth the Soul without the reach of all remedy that can be found under Heaven. Nothing below, or ſhort of the Mercy of God, can deliver a poor Soul from this fearful malady. This the Phariſee did not ſee. Doubtleſs he did conclude, that at ſometime or other he had ſinned; but he never in all his life did arrive to a ſight of what ſin was: His knowledge of it was but falſe and counterfeit, as is manifeſt by his cure; to wit, his own righteouſneſs. For take this for a truth undeniable, that he that thinks himſelf better before God, becauſe of his reformations, never yet had the true knowledge of his ſin. But the *poor Publicane* he had it, he had it in truth, as is manifeſt, becauſe it drives him to the onely Soveraign Remedy. For indeed, the right knowledge of ſin in the guilt and filth, and damning power thereof, makes a man to underſtand, that not any thing but Grace and Mercy by Chriſt, can ſecure him from the helliſh ruines thereof.

Suppoſe a man ſick of an *Appoplexy* unto death, and ſhould for his remedy make uſe onely of thoſe things that are good againſt the ſecond *Ague*, would not this demonſtrate that this man was not ſenſible of the nature and danger of this Diſeaſe. The ſame may be ſaid of every ſinner that ſhall make uſe onely of thoſe means to juſtifie him before God, that can hardly make him go for a good Chriſtian before judicious men. But the *poor Publicane*, he knew the nature of his Diſeaſe, the danger of his Diſeaſe; and knew alſo, that nothing but Mercy, infinite Mercy could cure him thereof.

Fifthly, This confeſſion of the *Publicane*, *declareth that he himſelf was born up now*, by an Almighty, though invincible hand. For ſin, when ſeen in its colours, and when appearing in its monſtrous ſhape and hue, frighteth all mortals out of their wits, away from God; and if he ſtop them not, alſo out of the world. This is manifeſt by *Cain*, *Judas*, *Saul*, and others, who could not ſtand up before God under the ſenſe and appearance of their ſin, but fly before him, one to one fruit of Diſpair, and one to another. But now *this Publicane*, though he apprehends his ſin, and that himſelf was one that was a ſinner, yet he beareth up, cometh into the Temple, approaches the preſence of an holy and ſin-revenging God, ſtands before him, and confeſſes that he is that ugly man, that man that ſin had defiled, and that had brought himſelf into the danger of damnation thereby.

This therefore was a mighty act of the *Publicane*: He went againſt the voice of Conſcience, againſt Senſe and Feeling, againſt the Curſe and condemning Verdict of the Law; he went, as I may ſay, upon hot burning Coals to one that to ſin and ſinners, as ſuch, is not, but conſuming fire.

Now then, did the *Publicane* this of his own head, or from his own mind? No verily, there was ſome ſupernatural power within that did ſecretly prompt him on, and ſtrengthen him to this moſt noble venture. True, there is nothing more common among wicked men, than to tick, and toy, and play with this ſaying of the Publicane, *God be merciful to me a ſinner*; not at all being ſen-

ſenſible either what ſin is, or of their need of Mercy. *And ſuch ſinners ſhall find their ſpeed in the Publicanes prayer, far otherwiſe than the Publicane ſped himſelf*; it will hap unto them much as it hapned to the Vagabond Jews, Exorciſts, who took upon them to call over them that had evil Spirits, the Name of the Lord Jeſus; they were beaten by that Spirit, and made fly out of that houſe naked and wounded, (*Acts* 19 13.) *Poor* ſinner, *dead* ſinner, thou wilt ſay the *Publicans* Prayer, and make the *Publicanes* Confeſſion, and ſay, *God be merciful to me a ſinner.* But hold, do'ſt thou do it with the Publicanes Heart, ſenſe, dread, and ſimplicity? If not, thou do'ſt but abuſe the *Publicane* and his Prayer, and thy ſelf, and his God; and ſhalt find God rejecting of thee and thy Prayers, ſaying, The *Publicane* I know, his Prayers, and Tears, and godly Tears I know; but who or what art thou? and will ſend thee away naked and wounded. They are the hungry that he filleth with good things, but the rich (and ſeneeleſs) he ſends empty away.

For my part, I find it one of the hardeſt things that I can put my Soul upon, even to come to God when warmly ſenſible that I am a ſinner, for a ſhare in Grace and Mercy. Oh! methinks it ſeems to me as if the whole face of the Heavens were ſet againſt me. Yea, the very thought of God ſtrikes me through, I cannot bear up, I cannot ſtand before him, I cannot but with a thouſand tears, ſay, *God be merciful to me a ſinner*, (Ezra 9. 15.)

At another time, when my Heart is more hard and ſtupid, and when his terrour doth not make me afraid, then I can come before him, and talk

of my sins, and ask mercy at his hand, and scarce be sensible of Sin or Grace, or that indeed I am before God: But above all, they are the rare times when I can go to God as the *Publicane*, sensible of his glorious Majesty, sensible of my Misery, and bear up and affectionately cry, *God be merciful to me a sinner.*

But again, the Publicane by his Confession *sheweth a piece of the highest wisdom that a mortal man can shew*; because by so doing, he engageth as well as imploreth the Grace and Mercy of God to save him. You see by the Text he imploreth it; and now I will shew you that he engageth it, and makes himself a sharer in it.

He that hideth his sins shall not prosper; but he that confesseth and forsaketh them shall find mercy. And again, *If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, (Prov. 28. 13. 1 Joh. 1. 9.) Confession then interests the Publicane.

First, In the *promise* of Pardon, *He shall find mercy*; he shall have his sins forgiven. As also *Solomon* prays, that God will forgive them *that know their own sore*, and they are indeed, such as are sensible of *the plague of their own heart*, (2 Chro. 6. 29, 30. 1 King. 8. 37, 38.) And the reason is, because the sinner is now driven to the *farthest* point; for Confession is the *farthest* point, and the utmost bound unto which God has appointed the *Publicane* to go, with reference to his work. As it is said of *Saul* to *David* when he was about to give him *Michah* his Daughter to Wife, *I desire not any dowry, but an hundred foreskins of the Philistines, to be avenged of the kings enemies.*

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So says God in this matter, I desire no Sacrifices, nor legal righteousness to make thee acceptable to me, *Onely confess and acknowledge thine iniquity that thou hast transgressed against me,* (1 Sam. 15. 25. Jer. 3. 12, 13.) And though this by some may be thought to be a very easie way to come at, and partake of, the mercy of God; yet let the sensible sinner try it, and he shall find it one of the hardest things in the world. And there are two things to which man is prone that make Confession hard.

First, *There is a great incidency in us to be partial,* and not through and plain in our Confessions. We are apt to make *half*-confessions; to confess *some*, and hide *some*; or else to make *feigned* Confessions, flattering both our selves, and also God, while we make Confession unto him; or else to confess sin as our own fancies apprehend, and not as the Word discries them. These things we are very incident to: Men can confess *little* sins, while they hide *great* ones. Men can *feign* themselves sorry for sin when they are not, or else in their Confessions forget to judge of sin by the Word. Hence it is said, *They turned to God, not with their whole heart, but as it were feignedly.* They spake not aright, saying, what have I done? They flatter him with their Lips, and lie unto him with their Tongues, and do their wickedness in the dark, and sin against him with a high hand, and then come to him and cover the Altar with their Tears. These things therefore demonstrate the difficulty of sincere Confession of sin; and that to do it as it should, is no such easie thing.

To right confession of Sin, several things must go; as

First, There must be found conviction for Sin upon the Spirit: for before a man shall be convinced of the nature, aggrevation, and evil of Sin, how shall he make godly confession of it? Now to convince the Soul of Sin, the Law must be set home upon the Conscience by the Spirit of God; *For by the Law is the knowledge of sin.* And again, *I had not known sin, unless the Law had said, Thou shalt not covet*, (Rom. 3. chap. 7.) This Law (now) when it effectually ministreth conviction of sin to the Conscience, doth it by putting of life, and strength, and terrour into Sin. By its working on the Conscience, it makes Sin revive, *and the strength of sin is the Law*, Rom. 7. 1 Cor. 15. It also increaseth and multiplieth Sin, both by the revelation of Gods anger against the Soul, and also by mustering up, and calling to view Sins committed, and forgotten time out of mind. Sin seen in the glass of the Law, is a terrible thing, no man can behold it and live: *When the Commandment came, Sin revived, and I died*; when it came from God to my Conscience, as managed by an Almighty Arm, *then it slew me.* And now is the time to confess Sin, because now a Soul *knows* what it is, and *sees* what it is both in the nature and consequence of it.

Secondly, To right confession of Sin, *there must be found knowledge of God*, especially as to his Justice, Holiness, Righteousness, and Purity; wherefore the *Publican* here, begins his confession by calling upon, or by the acknowledgment of his Majesty:

Majesty: *God, be merciful to me a sinner*; as who would say, God, O God, O great God, O Sin-revenging-God, I have sinned against *thee*; I have broken *thy* Law, I have opposed *thy* Holiness, *thy* Justice, *thy* Law, and *thy* righteous Will. O consuming Fire! (for our God is a consuming Fire) I have justly provoked thee to wrath, and to take vengeance of me for my transgressions. But alas, how few that make confession of sin have right apprehension of God, unto whom confession of sin doth belong! Alas, 'tis easie for men to entertain such apprehensions of God as shall please their own humours, and as will admit them without dying, to bear up under their sense of sin, and that shall make their confession, rather facile, and fantastical, then solid and heart-breaking. The sight and knowledge of the great God, is, to the sinful man, the most dreadful thing in the world: and is that which makes confession of sin so rare and wonderful a thing. Most men confess their sins *behind Gods back*, but few *to his face*; and you know there is oft-times a vast difference in one thus doing among men.

Thirdly, To right confession of sin, *there must be a deep conviction of the certainty* and *terribleness* of the day of Judgement. This *John* the Baptist inserts, where he insinuates, that the Pharisees want of (sense of, and) the true confession of sin, was because they had not been warned (or had not taken the alarm) to flee from the wrath to come. What dread, terrour, or frightful apprehension can there be put into a revelation of sin, where there is no sense of a day of Judgement, and of our giving there unto God an account for it. (*Matt.* 3. 7. *Luke* 3. 7.)

I ſay therefore to right Confeſſion of ſin there muſt be

1. A deep conviction of the *certainty* of the day of Judgement; namely, that ſuch a day is coming; that ſuch a day *ſhall* be. This the Apoſtle inſinuates, where he ſaith, *God commands all men every where to repent, becauſe he hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead,* (Acts 17. 30, 31.)

This will give ſenſe of what the Soul muſt expect at that day for ſin, and ſo will drive to an hearty acknowledgement of it, and to ſtrong cries for deliverance from it. For thus will the Soul argue that expecteth the Judgement day, and that believes that he muſt count for all there. O my heart! it is in vain now to diſſemble, or to hide, or to leſſen tranſgreſſions; for there is a Judgement to come, a day in which God will judge *the ſecrets of men by his Son*, and at that day he will bring *to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart.* If it muſt be ſo then, to what boot will it be now to ſeek to diſſemble, or to leſſen, in this matter, (1 *Cor.* 4. 5.) This alſo is in the Old Teſtament urged as an argument to cauſe youth, and perſons of all cizes to recal themſelves to ſobriety, and ſo to confeſſion of their ſin to God: where the Holy Ghoſt ſaith iranically, *Rejoyce, O young man in thy youth, and let thine heart clear thee in the days of thy youth, and walke in the ways of thine heart, and in the ſight of thine eyes; but know thou, that*

for

for all theſe things God will bring thee to Judgement. So again, *for God will bring every work into judgement, with every ſecret thing, whether good, or whether evil,* (Eccleſ. 11. 9. and 12, 14.)

The certainty of this, I ſay, muſt go to the producing of a ſincere Confeſſion of ſin, and this is intimated by the Publicane, who, with his Confeſſion, addeth a hearty crave of mercy. *God be merciful to me a ſinner.* As who ſhould ſay, if thou art not merciful to me, by thy Judgement when thou comeſt I ſhall be ſwallowed up: without thy Mercy I ſhall not ſtand but fall by the Judgement which thou haſt appointed.

2. As there muſt be, for the producing of ſincere Confeſſion of ſin, a deep conviction of the *certainty*, ſo there muſt alſo be of the *terribleneſs* of the day of Judgement. Wherefore as the Apoſtle makes uſe of the *firſt*, ſo of *this*, to put men upon repentance, an ingredient of which is ſincere Confeſſion of ſin. *For we muſt all appear before the judgement-ſeat of Chriſt, that every one of us may receive the things done in his body, according to that he hath done, whether it be good or bad: knowing therefore the terrour of the Lord, we perſwade men,* (2 Cor. 5. 10, 11.) The *terrour* of the Lord, as we ſee here, he makes uſe of *that* to perſwade men to come by Confeſſion of ſin, and Repentance, to God for Mercy.

And I am perſwaded, that it will be found a truth *one* day, that one reaſon that *this* day doth ſo ſwarm with wanton Profeſſors, is becauſe they have not begun at ſound conviction for, nor gone to God at firſt with ſincere Confeſſion of ſin: And one cauſe of that has been, for that they did

never seriously fall in with, nor yet in heart sink under, either the certainty or terribleness of the day of Judgement.

Oh! the terrours of the Lord; the amazing face that will be put upon all things before the Tribunal of God. Yea, the terrour that will then be read in the face of God, of Christ, of Saints and Angels, against the ungodly; whoso believes and understands it, cannot live without Confession of sin to God, and coming to him for Mercy.

Mountains, Mountains fall upon us, and cover us, will then the cry of the ungodly be, *and hide us from the face of him that sits upon the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?* This terrour is also signified where 'tis said, *And I saw a great white throne, and him that sate on it, from whose face the (very) earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead that were in them, and they were judged every man according to his works. And death and hell were cast into the lake of fire; this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire,* (Rev. 20.) Here is terrour, and this terrour is revealed afore-hand in the word of the truth of God, that sinners might hear or read, and consider it, and so come

come and confeſs, and implore Gods Mercy.

The terrour of the Lord, how will it appear, when he ſhall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance of them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, (2 *Theſ.* 1. 7, 8, 9.)

The terrour of the Lord, how will it appear when his Wrath ſhall burn and flame out like an oven or a fiery furnace before him, while the wicked ſtand in his ſight, (*Mat.* 13. 50.)

The terror of the Lord, how will it appear while the Angels at his Commandment ſhall gather the wicked in bundles to burn them! *As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world. The Son of man ſhall ſend forth his Angels, and they ſhall gather together out of his Kingdom all things that offend, and them that do iniquity; and ſhall caſt them into a furnace of fire, where there ſhall be wailing and gnaſhing of teeth,* (Matth. 13. 40, 41, 42.) Who can conceive of this terrour to its full, with his Mind? wherefore much more unable are men to expreſs it with Tongue or Pen: yet the truly Penitent and Sin-confeſſing *Publicane*, hath apprehenſion ſo far thereof, by the word of the Teſtamony, that it driveth him to God, with a confeſſion of ſin for an intereſt in Gods Mercy. But,

Fourthly, To right and ſincere confeſſion of ſin, *there muſt be a good conviction of a probability of Mercy:* This alſo is intimated by the *Publicane* in his Confeſſion; *God* (ſaith he) *be merciful to me a ſinner.* He had ſome glimmerings of Mercy, ſome con-

conviction of a probability of Mercy, or that he might obtain Mercy for his Pardon, if he went, and with unfeigned lips, did confeſs his ſins to God.

Deſpair of mercy, ſhuts up the mouth, makes the heart hard, and drives a man away from God, as is manifeſt in the caſe of *Adam* and the fallen *Angels*. But the leaſt intimation of Mercy, if the heart can but touch, feel, taſte, or have the leaſt probability of it, that will open the mouth, tend to ſoften the heart, and to make a *very Publicane* come up to God into the Temple and ſay, *God be merciful to me a ſinner.*

There muſt then be this holy mixture of things in the heart of a truly confeſſing Publicane. There muſt be found ſence of ſin, ſound knowledge of God: Deep conviction of the certainty and terribleneſs of the day of Judgement, as alſo of the probability of obtaining Mercy.

But to come to that which remains; I told you that there were two things that did make unfeigned confeſſion hard. The firſt I have touched upon.

Secondly, And now the ſecond follows. And that is, ſome private, cloſe leaning to ſome piece or parcel of goodneſs, that a man ſhall conceit that he hath done before, or is doing now, or that he purpoſeth in his deceitful heart that he will do one of theſe days, with which he hopes to prevail with God for the pardon of his ſins. This man to be ſure knows not ſin in the nature and evil of it, onely he has ſome falſe apprehenſions about it. For where the right knowledge of ſin is in the heart, that man ſees ſo much evil in the leaſt

leaſt tranſgreſſion, as that it would (even any one ſin) break the backs of all the Angels of Heaven, ſhould the great God but impute it to them. And he that ſees this is far enough off from thinking of doing to mitigate, or aſſwage the rigour of the Law, or to make pardonable his own tranſgreſſions thereby. But he that ſees *not* this, cannot confeſs his tranſgreſſions aright; for the Confeſſion conſiſteth, in the general, in a mans taking to himſelf his tranſgreſſions, and ſtanding in them, with the acknowledgement of them to be his, and that he cannot ſtir from under them, nor do any thing to make amends for them, or to paliate the rigour of Juſtice againſt the Soul. And this the Publicane did when he cried, *God be merciful to me a ſinner.*

He made his ſins his own, he took them to him, he ſtood before God in them, accounting that he was ſurely undone for ever if God did not extend forgiveneſs unto him. And this is to do as the Prophet *Jeremy* bids; to wit, *only to acknowledge our iniquities*, to acknowledge them, and to ſtand in them at the terrible Bar of Gods Juſtice, until Mercy takes them out of the way, not ſhifting our ſhoulders, or Conſcience of them, by doing, or promiſing to do, either this or that good work, *only acknowledge, acknowledge onely.* And the reaſon of this kind of Confeſſion is,

Firſt, Becauſe this carrieth in it the *true nature of Confeſſion*, to confeſs, and to abide under the Crimes confeſſed, without ſhifts and evaſions, is the onely real ſimple way of Confeſſions. *I ſaid, I would confeſs my tranſgreſſions to the Lord*; and what

what then? *and thou forgaveſt the iniquity of my ſin.* Mark, nothing comes in betwixt Confeſſion and Forgiveneſs of ſin, (*Pſal.* 32. 5.) nothing of works of righteouſneſs, nothing of legal amendments, nothing but an outcry for Mercy; and that act is ſo far off of leſſening the offence that it greatly heighteneth and aggrevates it. That is the firſt reaſon.

Secondly, A ſecond reaſon is, becauſe *God doth expect that the penitent confeſſors ſhould, for the time that his wiſdom ſhall think meet, not onely confeſs, but bare their ſhame upon them*; yea, ſaith God, *be thou confounded, and bear thine own ſhame*, yea, e're ever, or at beſt, when God takes away thy iniquity, *thou ſhalt be confounded and never open thy mouth more, becauſe of thy ſhame.* (Ezek. 16. 52, 54, 61, 63.) We count it convenient that men, when their Crimes and Tranſgreſſions are to be manifeſted, that they be ſet in ſome open place, *with a paper*, wherein their Trangreſſions are incerted, pinned upon their Back or their Forehead, that they may not onely confeſs, but bear their own ſhame. And at the penitential Confeſſion of ſinners, God has ſomething of this kind to do; if not before men, yet before Angels, that they may behold and be affected, and rejoyce when they ſhall ſee, after the revelation of ſin, the ſinner taken into the favour and abundant mercy of God, (*Luke* 15.)

Thirdly, A third reaſon is, *for that God will in the forgiveneſs of ſin magnifie the riches of his Mercy*; but this cannot be, if God ſhall ſuffer, or accept of ſuch confeſſion of ſin, as is yet intermixed with

thoſe

those things that will darken the heinousnes of the offence, and that will be darkned either by a partial, feigned, or overly Confession: or by a joyning with Confession any of the sinners pretended good deeds.

That God in the Salvation, and so in the Confession of the sinner, designs the magnifying of his Mercy, is apparent enough from the whole current of Scripture, and that any of the things now mentioned will, if suffered to be done, darken and eclipse this thing, is evident to reason itself. Mat. 11:20

Suppose a man stand indicted for Treason, yet shall so order the matter, that it shall ring in the Country, that his offences are but petty Crimes; though the King shall forgive this man, much glory shall not thereby redound to the riches and greatnes of his Mercy. But let all things lie naked, let nothing lie hid or covered, let sin be seen, shewn, and confessed as it is with and in the sinner himself, and then there will be in his forgivenes a magnifying of Mercy.

Fourthly, A fourth reason is, *for that the God cannot be justified in his sayings, nor overcome when he is judged*; (Psal. 51. Rom. 3.) Gods Word hath told us what sin is, both as to its Nature and evil Effects. Gods Word hath told us, that the best of our righteousnesses are no better than filthy rags. Gods Word has also told us, that sin is forgiven us freely by Grace, and not for the sake of our amendments: and all this God will have shewn, not onely in the acts of his Mercy towards, but even in the Humiliations and Confessions of the penitent: For God will have his Mercy begin

to

to be displayed even there where the sinner hath taken his first step towards him; *That like as sin hath reigned unto death, so grace might reign through righteousness unto eternal life by Jesus Christ our Lord*, Rom. 5.

Fifthly, A fifth reason is, *because God would have by the Publicanes conversion, others affected with the displays and discoveries of wonderful Grace*; but to cloud and cover it with lessening of sin, and the sinful righteousness of man, is not the way to do this. Wherefore the sinners Confession must be such as is *full*, nor must any thing of his to lessen sin come in betwixt Confession and Mercy, and this is the way to affect others, as bad as *Publicane-sinners*, and to make them to come in to God for Mercy.

For what will such say when sin begins to appear to the Conscience, and when the Law shall follow it with a voice of words, each one like a clap of Thunder? I say, what will such say when they shall read that the Publicane did *onely acknowledge* his iniquity, and found grace and favour at the hand of God? but that God is infinitely merciful; merciful indeed, and that to *those*, or to *such*, as do in truth stand in need of Mercy. Also that he sheweth mercy of his own good pleasure, nothing moving him thereto but the bounty of his own goodness and the misery of his creature.

I say, this is the way to make others be affected with Mercy; as he saith by the Apostle *Paul*, *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ, (by grace*

grace ye are ſaved) and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. That in the ages to come he might ſhew the exceeding riches of his grace in his kindneſs to us-ward (or towards us) through Chriſt Jeſus, (Epheſ. 2. 4, 5, 6, 7. You may alſo ſee that 1 *Tim.* 1. 15, 16.)

Sixthly, Another reaſon of this is, *becauſe this is the way to heighten the comfort and conſolation of the Soul,* and that both here and hereafter. What tendeth more to this, than for ſinners to ſee, and with guilt and amazement to confeſs what ſin is, and ſo to have pardon extended from God to the ſinner as ſuch? This fills the heart; this raviſhes the Soul! this puts a whole heaven of joy into every one of the thoughts of ſalvation from ſin, and deliverance from wrath to come. *Now they return and come to Zion with ſongs, and everlaſting joy, upon their heads they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flie away,* (Iſai. 35. 10.) Indeed the belief of this makes joy and gladneſs endleſs: I ſay, it will make it begin here, and make that it ſhall never have conſummation in Heaven.

Seventhly, Beſides, *It layeth upon the Soul the greateſt obligations to holineſs; what like the apprehenſion of free forgiveneſs,* (and that apprehenſion muſt come in through a ſight of the greatneſs of ſin, and of mine inability to do any thing towards ſatisfaction) *to engage the heart of a Rebel and Traitor to love his Prince, and to ſubmit to his Laws.*

When *Eliſha* had taken the *Syrians* Captives, ſome

some were for using severities towards them; but he said, *Set bread and water before them, that they may eat and drink and go to their master,* and they did so. And what follows? *So the bands of* Syria *came no more into Israel.* He conquered their Malice with his Compassion. And 'tis the love of Christ that constraineth to live to him, (2 *King.* 6. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. 2 *Cor.* 5. 14.)

Many other things might possibly be urged, but at present let these be sufficient. The second thing that we made mention of in the *Publicanes prayer* was, an imploring of help against this malady; *God be merciful to me a sinner.* In which Petition I shall take notice of several things.

1. That a mans help against sin, doth not so absolutely lie in his personal Conquest, as in the Pardon of them. (I suppose a Conquest, though there can indeed by man be none, so long as he liveth in this world; I mean, a compleat Conquest and annihilation of sin.

The *Publicane*, and so every graciously-awakned sinner, is doubtless for the subduing of sin; but yet he looketh that the chief help against it doth lie in the pardon of it. Suppose a man should stab his Neighbour with his Knife, and afterward burn his Knife to nothing in the fire, would this give him help against his Murder? No verily, notwithstanding this, his Neck is obnoxious to the Halter, yea, and his Soul to Hell-fire. But a Pardon gives him absolute help: *'Tis God that justifies, who shall condemn,* (Rom. 8.) Suppose a man should live many days in rebellion against God, and after that leave off to live any longer

longer ſo rebelliouſly, would this help him againſt the guilt which he contracted before? No verily, without remiſſion there is no help, but the Rebel is undone. Wherefore the firſt bleſſedneſs, yea, and that without which all other things cannot make one bleſſed, it lies in pardon. *Bleſſed is he whoſe tranſgreſſions are forgiven, whoſe ſin is covered. Bleſſed is the man to whom the Lord will not impute ſin,* (Pſal. 32. Rom. 4.)

Suppoſe a man greatly ſanctified and made holy; I ſay, ſuppoſe it; yet if the ſins, before committed by him, be not pardoned, he cannot be a bleſſed man.

Yet again, Suppoſe a man ſhould be caught up to Heaven, not having his ſins pardoned, Heaven it ſelf cannot make him a bleſſed man. I ſuppoſe theſe things, not that they can be, to eluſtrate my matter. There can be no bleſſedneſs upon any man who yet remaineth unforgiven. You ſee therefore here, that there was much of the wiſdom of the Holy Ghoſt in this *prayer of the Publicane.* He was directed the *right*, the *onely*, the *next* way to ſhelter where bleſſedneſs begins, even to Mercy for the pardon of his ſins. Alas! what would it advantage a Traitor to be taken up into the Kings Coach, to be clothed with the Kings Royal Robe, to have put upon his finger the Kings Gold Ring, and to be made to wear, for the preſent, a Chain of Gold about his neck. If after all this the King ſhould ſay unto him, but I will not pardon thy Rebellion; thou ſhalt die for thy Treaſon. Pardon then, to him that loves his life, is chiefeſt, is better, and more to be preferred and ſought after, than all other things; yea, it is the higheſt point of wiſdom in any ſinner to ſeek after that firſt.

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This therefore confuteth the blindneſs of ſome, and the hypocriſie of others. Some are ſo ſilly, and ſo blind, as quite to forget, and look over the pardon of ſin, and to lay their happineſs in ſome external amendments; when alas poor wretches, as they are, they abide ſtill under the wrath of God. Or if they be not quite ſo fooliſh as utterly to forget the forgiveneſs of ſin, yet they think of it, but in the ſecond place they are for ſetting of Sanctification before Juſtification, and ſo ſeek to confound the order of God; and that which is worſe unto them, they by ſo doing, do what they can to keep themſelves indeed from being ſharers in that great bleſſing of forgiveneſs of ſins by Grace.

But the *Publican* here was guided by the wiſdom of Heaven: he comes into the Temple, he confeſſeth himſelf a ſinner, and forthwith, without any delay, before he removeth his foot from where he ſtands, craves the help of Pardon; for he knew that all other things, if yet he remained as involved in guilt, would not help him againſt that damnation that belonged to a vile and unforgiven ſinner.

This alſo confuteth the Hypocrites, ſuch as is our Phariſee here in the Text, that glory in nothing more, or ſo much, as that *they are not as other men, not unjuſt, no adulterer, no extortioner, nor even as this Publicane*, for theſe men have miſſed of the beginning of good, which is the forgiveneſs of ſin; and if they have miſſed of the firſt, of the beginning good, they ſhall never, as ſo ſtanding, receive the ſecond, or the third; Juſtification, Sanctification, Glorification, they are the three things, but the order of God muſt not be

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perverted. Juſtification muſt be firſt, becauſe that comes to man while he is ungodly and a ſinner.

Juſtification cannot be where God has not paſſed a Pardon. A Pardon then is the firſt thing to be looked after by the ſinner; this the Phariſee did not, therefore he went down to his houſe unjuſtified; he ſet the ſtumbling-block of his iniquity before his face when he went to enquire of the Lord; and as he neglected, ſlighted, ſcorned, becauſe he thought that he had no need of Pardon; therefore it was given to the poor, needy, and miſerable Publicane, and *he* went away with the bleſſing of it.

Publicanes, ſince this is ſo weighty a point, let me exhort you that you do not forget this Prayer of *your wiſe and elder Brother*, to wit, the *Publicane* that went up into the Temple to pray. I ſay, forget it not, neither ſuffer any vain-glorious or ſelf-conceited Hypocrite to beat you with Arguments, or to allure you with their ſilly and deceitful tongues, from this moſt wholeſom Doctrine. Remember that you are ſinners of, or equal to, or as abominable as are the *Publicanes*, wherefore do you, as you have him for your pattern, go to God, and to him confeſs in all ſimple, honeſt, and ſelf-abaſing-wiſe your great, numerous, and abominable ſins, *and be ſure that in the very next place you forget not to ask for pardon*; ſaying, *God be merciful to me a ſinner.* And remember that Heaven it ſelf cannot help you againſt, nor keep you from, the damnation and miſery that comes by ſin, if 'twas poſſible you ſhould go thither, if you miſs of pardon and forgiveneſs.

2*dly.*

2*dly*, As the Publicane imploreth help, ſo withal he cloſely approveth, notwithſtanding, of the Sentence of the Law that was gone out againſt him. This is manifeſt, for that he ſaith to God, *be merciful to me*; and alſo in that he *concludes himſelf a ſinner*. I ſay, he juſtifieth, he approveth of the Sentence of the Law that was gone out againſt him, and by which he now ſtood condemned in his own Conſcience before the Tribunal of Gods Juſtice. He ſaith not as the Hypocrite, *Becauſe I am innocent, ſurely his anger ſhall turn from me*; or what have we ſpoken ſo much againſt thee? No, he is none of theſe murmurers nor complainers, but fairly falls before the Law, Witneſſes, Judge, and Jury, and conſenteth to the Verdict, Sentence, and Teſtimony of each of them, (*Jer.* 2. 35. *Mal.* 3. 13.)

To illuſtrate this a little, ſuppoſe a Malefactor ſhould be arraigned before a Judge, and that after the Witneſſes, Jury, and Judge have all condemned him to death for his fact, the Judge again ſhould ask him what he can ſay for himſelf why Sentence of Death ſhould not paſs upon him? Now if he ſaith nothing but *Good my Lord Mercy*, he in ſum confeſſeth the Indictment, juſtifieth the Witneſſes, approveth of the Verdict of the Jury, and conſenteth to the Judgement of the Judge.

The *Publicane* therefore in crying *Mercy*, juſtifieth the Sentence of the Law that was gone out againſt his ſins: He wrangleth not with the Law ſaying, that was too ſevere, though many men do thus ſaying, God forbid, for then wo be to us. He wrangled not with the Witneſs which was his

his own Conſcience, though ſome will buffet, ſmite, and ſtop its mouth, or command it to be ſilent. He wrangleth not with the Jury, which was the Prophets and Apoſtles, though ſome men can't abide to hear all that they ſay. He wrangleth not with the Judge, nor ſheweth himſelf not irreverently before him. but in all humble wiſe, with all manner of geſtures that could beſpeak him acquieſſing with the Sentence, he flieth to Mercy for relief.

Nor is this alone the way of the *Publicane*; but of other godly men before his time: When *David* was condemned, he juſtified the Sentence and the Judge out of whoſe mouth it proceeded, and ſo fled for ſuccour to the Mercy of God, (*Pſal* 51.) When *Shemaiah* the Prophet pronounced Gods Judgement againſt the Princes of *Judah* for their ſin, they ſaid, *The Lord is righteous.* When the Church in the *Lamentations* had reckoned up ſeveral of her grievous afflictions wherewith ſhe had been chaſtiſed of her God, ſhe inſtead of complaining doth juſtifie the Lord, and approve of the Sentence that was paſſed upon her, ſaying, *The Lord is righteous, for I have rebelled againſt his commandment.* So *Daniel*, after he had numerated upon the evils that befel the Church in his day, addeth, *Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doth, for we obeyed not his voice,* (2 Chron. 12. 6. Lam 1. 18. Dan. 9. 14.)

I know that all theſe do juſtifie the Judgement of God that was gone out againſt them, as the Publicane did the Sentence wherewith he was condemned. And I ſay, that unleſs a man doth come

come hither, his confeſſion and cry for Mercy is not right, and ſo according to the Scripture, Reaſon, and Nature of things as they ought to be; for he that has any other plea, why doth he cry God, Mercy? He that hath ought againſt either Law, Witneſs, Judge, or Jury, why doth he cry for Mercy? ſurely not becauſe he concludes that what is done, is done juſtly and righteouſly againſt him, but becauſe he is over-ruled by ſpite, prejudice, tyranny, or the like.

But this is not the caſe *with our* Publicane. He has tranſgreſſed a Law that is holy, juſt, and good; the Witneſs that accuſeth him of this, is God and his Conſcience; he is alſo caſt by the Verdict of holy men of God; and all this he knows, and implicitely confeſſes, even in that he directs *his prayer unto his Judge for pardon.* And 'tis one of the excellenteſt ſights in the world to ſee or underſtand a ſinner thus honeſtly receiving the Sentence of the Law that is gone out againſt him; to ſee and hear a Publicane thus to juſtifie God. And this God will have done for theſe reaſons.

1. *That it might be conſpicuous to all, that the publicane has need of Mercy.* This is for the glory of the Juſtice of God, becauſe it vindicates it in its goings out againſt the Publicane. God loveth to do things in juſtice and righteouſneſs, when he goeth out againſt men, though it be but ſuch a going out againſt them as onely tendeth to their Conviction and Converſion. When he dealt with our Father *Abraham* in this matter, *he called him to his foot*, as here he doth the Publicane. And ſinner, if ever God counts thee worthy to inherit

herit the Throne of Glory he will bring thee hither. But

2. The Publicane by the power of conviction ſtoops to, and falleth under the righteous Sentence gone forth againſt him, *that it might be alſo manifeſt that what afterward he ſhall receive is of the mere Grace*, and Soveraign Goodneſs of God. And indeed there is no way that doth more naturally tend to make this manifeſt than this. For thus; there is a man proceeded againſt for life, by the Law, and the Sentence of death is in concluſion moſt juſtly and righteouſly paſſed upon him by the Judge. Suppoſe now that after this, this man lives, and is exalted to honour, enjoys great things, and is put into place of truſt and power, and that by him that he has offended, even by him that did paſs the Sentence upon him.

What will all ſay, or what will they conclude even upon the very firſt hearing of this ſtory? Will they not ſay, well, whoever he was that found himſelf wrapped up in this ſtrange Providence, muſt thank the Mercy of a gracious Prince; for all theſe things beſpeak Grace and Favour. But

3. As the Publicane falleth willingly under the Sentence, and juſtifieth the paſſing of it upon him; ſo by his flying to Mercy for help *he declareth to all that he cannot deliver himſelf*: He putteth help away from himſelf, or ſaith, *it is not in me*.

This, I ſay, is another thing included in this Prayer, and it is a thing diſtinct from that,

but now we have been speaking to. For it is possible for a man to justifie and fall under the Sentence of the Judge, and yet retain that with himself that will certainly deliver him from that Sentence when it has done its worst. Many have held up their hand, and cried guilty at the Bar, and yet have fetched themselves off well enough for all that; but then they have not pleaded *mercy*, (for he that doth so, puts his life altogether into the hand of another) but Privilege or good Deeds either done or to be done by them. But the Publicane in the Text puts all out of his own hand; and in effect saith to that God before whom he went up into the Temple to pray; Lord, I stand here condemned at the Bar of thy Justice, and that worthily, for the Sentence is good, and hath in righteousness gone out against me; nor can I deliver my self, I heartily and freely confess I cannot; wherefore I betake my self onely to thy Mercy, and do pray thee to forgive the transgressions of me a sinner. Oh how few be there of such kind of Publicanes! I mean of Publicanes thus made sensible, that come unto God for Mercy.

Mercy with most, is rather a Complement, I mean while they plead it with God, than a matter of absolute necessity; they have not awfully and in Judgement and Conscience fallen under the Sentence, nor put themselves out of all plea but the plea of Mercy. Indeed thus to do, is the effect of the proof of the vanity and emptiness of all experiments made use of before.

Now there is a two-fold proof of Experiments; the one is, the result of Practice; the other is, the result of Faith.

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The woman with her bloudy Iſſue made her proof by Practice, when ſhe had ſpent all that ſhe had upon Phyſicians, and was nothing bettered, but rather grew worſe, (*Mark* 5.) But our Publicane here proves the emptineſs and vanity of all other helps, by one caſt of Faith upon the Contents of the Bible, and by another look upon his preſent ſtate of condemnation; wherefore he preſently, without any more adoe, condemneth all other helps, ways, modes, or means of deliverance, and betakes himſelf onely to the Mercy of God, ſaying, *God be merciful to me a ſinner.*

And herein he ſhewed wonderful Wiſdome. For,

Firſt, By this, *he thruſts himſelf under the ſhelter and bleſſing of the promiſe:* And I am ſure it is better and ſafer to do ſo, than to relie upon the beſt of excellencies that this world can afford, (*Hoſ.* 14. 1, 2, 3, 4.)

Secondly, He taketh the ready way to pleaſe God; for God takes more delight in ſhewing of Mercy, than in any thing that we can do, (*Hoſ.* 6. 6. *Matth.* 9. 13. and 12. 7.) Yea, and that alſo is the man that pleaſeth him, even he that hopes in his Mercy, (*Pſal.* 147. 11.) The Publicane therefore, whatever the Phariſee might think, ſtood all this while upon ſure ground, and had by far the ſtart of him for Heaven. Alas! his dull head could look no further than to the conceit of the pitiful beauty and ſplendour of his own ſtinking righteouſneſs. Nor durſt he leave that to truſt wholly to the Mercy of God;

but the Publicane comes out, though in his sins, yet like an awakened, enlightened, resolved man, and first abases himself, then gives God the glory of his Justice, and after that the glory of his Mercy, by saying, *God be merciful to me a sinner*; and thus in the ears of the Angels he did ring the changes of Heaven. Again

Fourthly, The Publicane, in his thus putting of himself upon Mercy, sheweth, *that in his opinion there is more vertue in Mercy to save, than* there is in *the Law and sin to condemn.* And although this is not counted a great matter to do, while men are far from the Law, and while their Conscience is asleep within them; yet when the Law comes near, and Conscience is awake, whoso tries it, will find it a laboursom work. *Cain* could not do thus for his Heart, no nor Soul; nor *Judas* neither. This is another kind of thing than most men think it to be, or shall find it, whenever they shall behold Gods angry face, and when they shall hear the words of his Law.

However our Publicane did it, and ventured his Body, Soul, and future condition for ever in this bottom, with other the Saints and Servants of God, leaving of the world to swim over the Sea of Gods wrath (if they will) in their weak and simple Vessels of *Bull-rushes*, or to lean upon their *Cobweb* hold, when he shall arise to the Judgement that he hath appointed.

In the mean time pray God awaken us as he did the Publicane; pray God enlighten us as he did the Publicane; pray God grant us boldness to come to him as the Publicane did; and also in that trembling spirit as he did, when he cried in

in the Temple before him, *God be merciful to me a ſinner.*

Thus having in brief paſſed over his Prayer, *we come in the next place to his Geſtures*; for in my judgement the right underſtanding of them will give us yet more conviction of the Publicanes ſenſe and awakening of ſpirit under this preſent action of his.

And I have obſerved many a poor wretch that have readily had recourſe to the *Publicanes prayer*, that never knew what the Publicanes *GESTURES* in the preſence of God, while in Prayer before him, did mean. Nor muſt any man be admitted to think, that thoſe *GESTURES* of his were in cuſtom, and a Formality among the Jews in thoſe days: For 'tis evident enough by the carriage of the Phariſee, that it was below them and their *mode*, when they came into the Temple, or when they prayed any where elſe; and they in thoſe days were counted for the beſt of men, and men too in religious matters to imitate and take their examples at the hands of the beſt, not at the hands of the worſt.

The Publicanes *GESTURES* then, were properly his own, cauſed by the guilt of ſin, and by that dread of the Majeſty of God that was upon his ſpirit. And a *comely poſture* it was, elſe Chriſt Jeſus the Son of God would never have taken that particular notice thereof as he did, nor have ſmiled upon it ſo much as to take it and diſtinctly repeat it as that which made his Prayer the more weighty, and the more alſo to be taken notice of. Yea, in mine opinion, the Lord Jeſus has committed it to record, for that he liked it, and

for that it ſhall paſs for ſome kind of touchſtone of Prayer that is made in good ſenſe of ſin and of God, and of need of his goodneſs and mercy. For verily *all theſe poſtures* ſignifie ſenſe, ſight of a loſt condition, and a heart in good earneſt for mercy.

I know that they may be counterfeited, and Chriſt Jeſus knows who doth ſo too; but that will not hinder, or make weak or invalid what hath already been ſpoken about it. But to forbear to make a further Prologue, and to come to the handling of particulars.

And the publicane ſtanding afar off, would not liſt up ſo much as his eyes to heaven, but ſmote upon his breaſt, &c.

Three things, as I told you already, we may perceive in theſe words, by which his Publicane-Poſture, or Geſtures are ſet forth.

1. He ſtands *afar off*.
2. He would not *liſt up* ſo much as *his Eyes* to Heaven.
3. He *ſmote upon his Breaſt*, &c.

For the firſt of theſe, *He ſtood afar off*. And the Publicane ſtanding afar off. This is, I ſay, the firſt thing, the firſt *poſture* of his with which we are acquainted, and it informeth us of ſeveral things.

Firſt, That he came not with *ſenſleſsneſs* of the Majeſty of God *when he came to pray*, as the Phariſee did, and as ſinners commonly do. For this ſtanding *back*, or *afar off*, declares that the Majeſty of God had an awful ſtroke upon his ſpirit: he

he saw *whither*, *to whom*, and *for what*, he was now approaching the Temple. It is said in that twentieth of *Exodus*, That when the people saw the thundrings and the lightnings, and the noise of the Trumpet, and the Mountain smoaking, (and all these were signs of Gods terrible presence, and dreadful Majesty) they removed themselves, and *stood afar off*, (Exod. 20. 18.) This behaviour therefore of the Publicane did well become his present action, especially since, in his own eyes, he was yet, an unforgiven sinner. Alas, what is Gods Majesty to a sinful man, but a consuming Fire? And what is a sinful man in himself, or in his approach to God, *but as stubble fully dry?*

How then could the Publicane do otherwise (than what he did) than stand *afar off*, if he either thought of God or himself. Indeed the people afore-named, before they saw God in his terrible Majesty, could scarce be *kept off* from the Mount with *words* and *bounds*, as it is now the case of many: their Blindness gives them Boldness: their Rudeness gives them Confidence; but when they shall see what the Publicane saw, and felt, and understood as he, they will pray, and stand *afar off*, even as these people did. They removed and stood *afar off*, and then fell to praying of *Moses* that this dreadful sight and sound might be taken from them. And what if I should say, he stood *afar off for fear of a blow*, though he came for Mercy, as it is said of them, *They stood afar off for fear of her torments*, (Revel. 18. 10, 18)

I know what it is to go to God for Mercy, and

what it is to ſtand all that while in my Spirit through fear *afar off*, being poſſeſſed with this, will not God now ſmite me at once to the ground for my ſins. *David* thought ſomething when he ſaid as he prayed, *Caſt me not out from thy preſence, and take not thy holy Spirit from me,* (Pſal. 51. 11.)

There is none knows, but thoſe that have them, what turns and returns, what coming on and going off, there is in the Spirit of a man that indeed is awakened, and that ſtands awakened before the glorious Majeſty in Prayer. The Prodigal alſo made his Prayer to his Father intentionally, while he was yet *a great way off*. And ſo did the Lepers too; *And as he entred into a certain village there met him ten men that were Lepers, which ſtood AFAR OFF. And they lift up their voices and ſaid, Jeſus, Maſter, have mercy on us,* (Luke 17. 12, 13.)

See here, it has been the cuſtom of praying men to keep their diſtance, and not to be rudely bold in ruſhing into the preſence of the holy and heavenly Majeſty; ſpecially if they have been ſenſible of their own vileneſs, and ſins, as the *Prodigal*, the *Lepers*, and our *Publicane* was. Yea, *Peter* himſelf, when upon a time he perceived more than commonly he did of the Majeſty of Jeſus his Lord, what doth he do? *When* Simon Peter *ſaw it*, ſays the Text, *he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man O Lord,* (Luke 5. 3, 8.) Oh when men ſee God and themſelves, it fills them with holy fear, of the greatneſs of the Majeſty of God, as well as with love to, and deſire after his Mercy.

Beſides, *by his ſtanding afar off*, it might be to

inti-

intimate that he now had in mind, and with great weight upon his Conſcience, the infinite diſtance that was betwixt God and him. Men ſhould know that and tremble in the thoughts of it when they are about to approach the Omnipotent Preſence.

What is poor ſorry man! poor duſt and aſhes, that he ſhould *crowd* it up, and go *joſtlingly* in the preſence of the great God, ſpecially ſince it is apparent that beſides the diſproportion that is 'twixt God and him, he is a *filthy, leaprous, polluted, naſty, ſtinking, ſinful* bit of Carrion. *Eſther*, when ſhe went to ſupplicate the King her Husband for her people, made neither uſe of her Beauty, nor Relation, nor other Priviledges of which ſhe might have had temptation to make uſe, eſpecially at ſuch a time, and in ſuch exegencies as then did compaſs her about: But I ſay, ſhe made not uſe of them to thruſt her ſelf into his preſence, but knew, and kept her diſtance, ſtanding in the inward Court of his Palace, until he held out the golden Scepter to her; *THEN* Eſther *drew near and touched the top thereof*, (Eſth. 5. 1, 2.)

Men alſo when they come into the preſence of God, ſhould know their diſtance; yea, and ſhew that they know it too, by *ſuch geſtures*, and carriages, and behaviours that are ſeemly. A remarkable ſaying is that of *Solomon*. *Keep thy foot*, ſaith he, *when thou goeſt into the houſe of God, and be more ready to hear, than to offer the ſacrifice of fools; for they conſider not that they do evil.* (and as they ſhould keep their *FOOT*, ſo alſo he adds) *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is*

in heaven, and thou upon earth, therefore let thy words be few, (Eccles. 5. 1, 2.)

Three things the Holy Ghost exhorteth to in this Text.

The one is, *that we look to our FEET*, and not be forward to crowd into Gods presence.

Another is, *that we should also look well to our TONGUES*, that they be not rash in uttering any thing before God.

And the third is, *because of the infinite distance* that is betwixt God and us, which is intimated by them words, *for God is in heaven, and thou upon earth.*

The *Publicane* therefore shewed great wisdom, holy shame, and humility in this *brave gesture* of his, namely in his *standing afar off*, when he went up into the Temple to pray. But this is not all.

Secondly, The *Publicane* in standing *afar off*, *left room for an Advocate*, an High Priest, a Days-man to come betwixt, to make peace between God and this poor creature. *Moses* the great Mediator of the Old Testament, was to go nigher to God than the rest of the Elders, or of the People, were, (*Exod.* 24. 2.) Yea, the rest of the people were expressly commanded to worship *standing afar off*. (vers. 1. 2.) No man of the sons of *Aaron* that hath a blemish was to come nigh. *No man that hath a blemish of the seed of Aaron shall come nigh to offer the offerings of the Lord made by fire. He hath a blemish, he shall not come nigh to offer the bread of his God,* (Levit. 21. 21.)

The *Publicane* durst not be his own Mediator, he

he *knew he had a blemish*, and was infirm, and therefore he ſtands back; for he knew that 'twas none of him that his God had choſen to come near unto him, to offer the Fat and the Blood, (*Ezek.* 44. 13, 14, 15.) The *Publicane* therefore was thus far right: he took not up the room himſelf, neither with his Perſon, nor his Performances, *but ſtood back* and gave place to the High Prieſt that was to be interceſſor.

We read, that when *Zacharias* went into the Temple to burn Incenſe, as at that time his Lot was, *The whole multitude of the people were praying WITHOUT*, (Luke 1. 9, 10.) They left him where he was, near to God, between God and them, mediating for them; for the offering of Incenſe by the Chief Prieſt was a figurative making of interceſſion for the people, and they maintained their diſtance.

It is a great matter in praying to God, not to go too far, nor to come too ſhort in that duty. I mean, in the duty of Prayer, and a man is very apt to do *one* or the *other*. The *Phariſee* went ſo far, he was ſo bold, he came into the Temple making ſuch a *ruſſle* with his own excellencies, that there was in his thoughts no need of a Mediator. He alſo went up ſo nigh to God, that he took up the room and place of the Mediator himſelf; but this poor *Publicane* he knows his diſtance and and keeps it, and leaves room for the High Prieſt to come and intercede for him with God. *He ſtood afar off*; not *too far off*, for that is the *room* and *place* of unbelievers, and in this ſence that ſaying is true, *For lo, they that are far from thee ſhall periſh*, (Pſal. 73. 27.) That is, they whoſe unbelief hath ſet them in their hearts and affe-

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ctions more upon their Idols, and that have been made to cast God behind their backs to follow and go a whoring after them.

Hitherto therefore it appears, that though the *Pharisee* had more righteousness than the *Publicane*, yet the *Publicane* had more spiritual righteousness than the *Pharisee*: And that though the *Publicane* had a baser, and more ugly outside than the *Pharisee*, yet the Publicane knew how to prevail with God for Mercy better than he.

As for the *Publicanes* posture of standing in Prayer, it is excusable, and that by the very Father of the Faithful himself: For *Abraham* stood praying when he made intercession for *Sodom*, (Gen. 18. 22, 23.) Christ also alloweth it where he saith, *And when ye stand praying*, forgive if ye have ought against any, that your Father also which is in Heaven may forgive you your trespasses, (*Mark* 11. 25.) Indeed there is no stinted order prescribed for our thus or thus behaving of our selves in Prayer whether kneeling, or standing, or walking, or lying, or sitting; for all these postures have been used by the godly. Paul *kneeled* down and prayed, *Acts* 20. 36. *Abraham* and the Publicane *stood* and prayed. *David* prayed as he *walked*, (2 Sam. 15. 30, 31.) *Abraham* prayed *lying* upon his face, (*Gen.* 17. 17, 18.) *Moses* prayed *sitting*, (Exod. 17. 12.) and indeed Prayer, effectual fervent Prayer, may be, and often is, made unto God, under all these circumstances of behaviour: For God has not tied us to any of them; and he that shall tie himself, or his people, to any one of these, doth more than he hath warrant for from God; and let such take heed of *innovating*, it is the next way to make men

men Hypocrites, and dissemblers in those duties, in which they should be sincere.

True, which of those soever a man shall chuse to himself for the present, to perform this solemn duty in, it is required of him, and God expects it, that he should pray to him in truth, and with desire, affection, and hunger after those things that with his tongue he maketh mention of before the Throne of God. And indeed without this all is nothing. But alas! how few be there in the world whose heart and mouth in Prayer shall go together? Do'st thou when thou askest for the Spirit, or Faith, or Love, to God, to Holiness, to Saints, to the Word, and the like, ask for them with love to them, desire of them, hungering after them? Oh this is a mighty thing! and yet Prayer is no more good before God, than as it is seasoned with these blessed qualifications. Wherefore it is said, that while men are praying, God is searching of the heart, to see what is the meaning of the Spirit, (or whether there be the Spirit and his meaning in all that the mouth hath uttered, either by Words, Sighs, or Groans) because it is by him and through his help onely that any make prayers according to the will of God, *Rom.* 8. 26, 27.) Whatever thy *posture* therefore shall be, see that thy Prayers be *pertinent* and *fervent*, not mocking of thine own Soul with words, while thou wanteſt and art an utter ſtranger to the very (vital) and living Spirit of Prayer.

Now our Publicane had, and did exerciſe, the very ſpirit of Prayer in Prayer. He prayed ſenſibly, ſeriouſly, affectionately, hungering, thirſting, and with longing after that for which with his mouth he implored the God of Heaven: His

Heart

Heart and Soul was in his words, and it was that which made his Prayer *PRAYER*; even becauſe he *prayed* in *PRAYER*; he prayed *inwardly*, as well as *outwardly*.

David tells us, that God heard the *voice* of his Supplication, the *voice* of his Crie, the *voice* of his Tears, and the *voice* of his Roaring. For indeed there are all theſe without this acceptable found in them, nor can any thing but Senſe, and Affection, and fervent Deſire, make them ſound well in the ears of God. Tears, Supplications, Prayers, Cries, may be all of them done in Formality, Hypocriſie, and from other cauſes, and to other ends than that which is honeſt and right in Gods ſight: For God, as he had experience of, would ſearch and look after the *voice* of his Tears, Supplications, Roarings, Prayers, and Cries.

And if men had leſs care to pleaſe men, and more to pleaſe God in the matter and manner of praying, the world would be at a better paſs than it is. But this is not in mans power to help, and to amend: When the Holy Ghoſt comes upon men with greater conviction of their ſtate and condition, and of the uſe and excellency of the grace of ſincerity and humility in Prayer, then, and not till then, will the grace of Prayer be more prized, and the ſpacious flouting, complimentory lips of flatterers be more laid aſide. I have ſaid it already, and will ſay it again, that there is now adays a great deal of wickedneſs committed in the very duty of Prayer; by words, of which men have no ſenſe, by reaching after ſuch concluſions and clenches therein, as may make their perſons be admired; by ſtudying for, and labouring

ing after, such enlargements as the Spirit accompanieth not the Heart in. O Lord God, O Lord God, make our hearts upright in us; as in all points and parts of our profession, so in this solemn appointment of God. *If I regard iniquity in my heart*, said *David*, *the Lord will not hear my prayer*. But if I be truly sincere he will, and then 'tis no matter whether I *kneel*, or *stand*, or *sit*, or *lie*, or *walk*; For I shall do none of these, nor put up my Prayers under any of these circumstances, lightly, foolishly, and idlely, but to beautifie this gesture with the inward working of my mind and spirit in Prayer; that whether I stand or sit, walk or lie down, glory, and gravity, humility, and sincerity shall make my Prayer profitable, and my outward behaviour comely in his eyes, with whom (in Prayer) I now have to do.

And had not our Publicane been inwardly seasoned with these, Christ would have taken but little pleasure in his *modes* and outward behaviour: but being so honest inwardly, and in the matter of his Prayer, his *Gestures* by that were made beautious also; and therefore it is that our Lord so delightfully dilateth upon them, and draweth them out at length before the eyes of others.

I have often observed, that that which is natural, and so comely in one, looks odiously when imitated by another: I speak as to *Gestures* and *Actions* in Preaching and Prayer. Many, I doubt not, but will imitate the Publicane, and that both in the *prayer* and *gestures* of the Publicane, whose persons and actions will yet stink full foully in the nostrils of him that is holy and just, and that searcheth the Heart and the Reins.

Well the Publicane *stood* and prayed, he stood

afar

afar off and prayed, and his Prayers came even to to the Ears and Heart of God.

And the Publicane ſtanding afar off, would not lift up ſo much as his eyes to heaven, &c.

We are now come to another of his poſtures. *He would not*, ſays the Text, *ſo much as lift up his eyes to heaven.* Here therefore was another *Geſture* added to that which went before; and a Geſture that a great while before had been condemned by the Holy Ghoſt himſelf. *Is it ſuch a faſt that I have choſen a day for a man to afflict his Soul? Is it to bow down his head like a bulruſh.*, (Iſai. 58. 5.)

But why condemned then, and ſmiled upon now? Why! becauſe done in Hypocriſie then, and in Sincerity now. Hypocriſie and a ſpirit of Errour will ſo *beſmut* Gods Ordinances, that he ſhall take no pleaſure in them: But ſincerity, and honeſty in duties, will make even them circumſtances that in themſelves are indifferent, at leaſt comely in the ſight of men. May I not ſay before God? the *Recabites* were not commanded of God, but of their Father, to do as they did; but becauſe they were ſincere in their obedience thereto, even God himſelf maketh uſe of what they did to condemn the diſobedience of the Jews; and moreover doth tell the *Recabites* at laſt, that they ſhould not want a man to ſtand before him for ever. *And* Jeremiah *ſaid to the houſe of the Recabites, thus ſaith the Lord of Hoſts, the God of Iſrael, becauſe ye have obeyed the commandment of* Jonadab *your father and kept all his precepts, and done according to all that he hath commanded you; therefore, thus ſaith the Lord of Hoſts the God of Iſrael*, Jonadab *the ſon of* Racab *ſhall*

not

not want a man to stand before me for ever.

He would not lift up his eyes to heaven. Why? surely because shame had covered his face. *Shame* will make a man blush and hang his head like a Bulrush. *Shame* for sin is a *vertue*, a *comely* thing; yea, a *beauty-spot* in the face of a sinner that cometh to God for Mercy.

God complains of the house of *Israel*, that they *could* sin, and that *without* shame; yea, and threateneth them too with sore and repeated Judgements; *because they were not ashamed*; it is in *Jer.* 8. Their crimes in general were; they turned every one to his course, as the Horse rusheth into the Battle: In particular, they were such as rejected Gods Word, they loved this world, and set themselves against the Prophet's crying Peace, peace, peace, when they cried Judgement, judgement. *And were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: Therefore shall they fall among them that fall, in the time of their visitation, they shall be cast down saith the Lord,* (vers. 12.) Oh! to stand, or sit, or lie, or kneel, or walk before God in Prayer, with blushing cheeks for sin, *is one of the excellentest sights that can be seen in the world.* Wherefore the Church taketh some kind of heart to her self in that she could *lie down in her shame*; yea, and makes that a kind of an argument with God to prove that her Prayers did come from her heart, and also that he would hear them, (*Jer.* 3. 22, 23, 24, 25.)

Shame for sin argueth sense of sin, yea, a right sense of sin, a godly sense of sin. *Ephrim* pleads this when under the hand of God. *I was*, saith he, *ashamed, yea, even confounded because I did bear*

the

the sins of my youth. But what follows? *Is Ephrim my dear son, is he a pleasant child? for since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord,* (Jer. 31. 18, 19, 20.)

I know that there is a *shame* that is *not* the spirit of an honest heart, but that rather floweth from suddain surprizal when the sinner is unawares taken in the act, in the very manner. And thus sometimes the house of *Israel* was taken, and then when they blushed their shame is compared to the shame of a Thief. *As the thief is ashamed when he is found, so is the house of* Israel *ashamed; they, their kings, their princes, and their priests, and their prophets.*

But where were they taken, or about what were they found? *Why they were found saying to a stock, thou art my father; and to a stone, thou hast brought me forth.* God catcht them *thus* doing, and *this* made them *ashamed*, even as the *Thief is ashamed* when the owner doth catch him stealing of his Horse.

But this was not the Publicanes shame, *this* shame brings not a man into the Temple to pray, to stand willingly, and to take *shame* before God in prayer. *This shame* makes one rather to flie from his face, and to count ones self most at ease when they get fartherst off of God, (*Jer.* 2. 26, 27.)

The Publicanes shame therefore which he demonstrateth that he had, even by hanging down of his head, was godly and holy, and much like that of the Prodigal when he said, *Father, I have sinned against heaven, and in thy sight, and am no*

more

more worthy to be called thy ſon, (Luke 15. 21.) I ſuppoſe that *his poſtures* were much the ſame with the Publicanes, as were his Prayers, for the ſubſtance of them. O however Grace did work in both to the ſame end, they were both of them after a godly manner aſhamed of their ſins.

He would not lift up ſo much as his eyes to heaven.

It ſaith not, he *could* not, but he *would* not; which yet more fully makes it appear that it was *ſhame*, not *guilt*, not guilt *only* or chiefly (though 'tis manifeſt enough that he had guilt alſo by his crying, *God be merciful to me a ſinner.*) I ſay, guilt was not the chief cauſe of hanging down his head, becauſe it ſaith, *he would not*; for when guilt is the cauſe of ſtooping, it lieth not in the Will, or in the Power thereof, to help one up.

David tells us, that when he was under guilt, his iniquities were gone over his head: *As an heavy burthen, they were too heavy for him*; and that with them he was bowed down greatly. Or, as he ſays in another place, *Mine iniquities have taken hold upon me, ſo that I am not able to look up,* (Pſal 38. Pſal. 40.) I am not *ABLE* to do it; guilt *diſableth* the Underſtanding and Conſcience, ſhame makes all *willingly* fall and bare at the feet of Chriſt.

He would not, he knew what he was, what he had been, and ſhould be, if God had not Mercy upon him: Yea, he knew alſo that God knew what he was, had been, and would be, if Mercy prevented not; wherefore thought he, wherefore *SHOULD* I lift up the head? I am no righteous man,

man, no godly man; I have not ſerved God, but Satan; this I know, this God knows, this Angels know, wherefore *I will not lift up the head.* It is as much as to ſay, I will not be an Hypocrite, like the Phariſee: For lifting up of the head ſignifies innocency and harmleſneſs of life, or good Conſcience, and the teſtimony thereof, under, and in the midſt of all accuſations. Wherefore this was the counſel of *Zophar* to *Job*: *If,* ſaith he, *thou prepare thine heart, and ſtreath out thine hand towards him: If iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacle; for then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear.* (Job 11. 13, 14, 15.)

This was not the *Publicanes* ſtate, he had lived *in lewdneſs* and villainy all his days; nor had he prepared his heart to ſeek the Lord God of his Fathers, he had not cleanſed his Heart nor Hands from violence, nor done that which was lawful and right. He onely had been convinced of his evil ways, and was come into the Temple as he was, all foul, and in his filthy Garments, and amidſt his pollutions; how then could he be innocent, holy, or without ſpot? and conſequently how could he lift up his face unto God? I remember what *Abner* ſaid to *Aſahel*, *Turn thee aſide,* ſaid he, *from following me, wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?* 2 Sam. 2. 22.

As if he had ſaid, if I kill thee, I ſhall *bluſh,* be *aſhamed,* and hang my head like a Bulruſh the next time I come into the company of thy Brother.

This was the Publicanes caſe, he was guilty, he had

had ſinned, he had committed a treſpaſs, and now being come into the Temple, into the preſence of that God whoſe Laws he had broken, and againſt whom he had ſinned, *how could he lift up his head?* how could he *bear the face* to do it? No, it better becomes him *to take his ſhame*, and to hang his head in token of guilt; and indeed he did, and did it to purpoſe too, for *he would not lift up*, no, *not ſo much as his eyes to Heaven.*

True, ſome would have done it, the *Phariſee* did it; though if he had conſidered that Hypocriſie, and leaning to his own righteouſneſs had been ſin, he would have found as little cauſe to have done it, as did the Publicane himſelf. But, I ſay, he did it, and ſped thereafter; he went down to his houſe as he came up into the Temple, a poor *unjuſtified* Phariſee, whoſe Perſon and Prayers were both rejected, becauſe, like the *whore* of whom we read in the *Proverbs*, after he had practiſed all manner of hypocriſie, he comes into the Temple and wipes his mouth, and ſaith, *I have done no wickedneſs*, (Prov. 30. 20.) He lifts up his *head*, his *face*, his *eyes* to Heaven; he *ſtruts*, he *vaunts* himſelf; he *ſwaggers*, he *vapors*, and *cries* up himſelf, ſaying, *God I thank thee, I am not as other men are.*

True, had he come and ſtood before a *ſtock* or a *ſtone*, he might have ſaid thus, and not have been reprehended; for ſuch are Gods that ſee not, nor hear, neither do they underſtand. But to come before the *true* God, the *living* God, the God that fills Heaven and Earth by his preſence, and that knows the things that come into the mind of man, *even every one of them.* I ſay, to come

come into *his* house, to stand before *him*, and thus to lift up his head and eyes in such hypocrisie before him: This was abominable, this was to tempt God, and to prove him; yea, to challenge him to know what was in man *if he could*, even as those did who said, *How can God* (see) *know? can he judge through the dark cloud?* (Job 22. 13. Psal. 73. 11.)

But the Publicane, no the Publicane *could* not, *durst* not, *would* not do thus: *He would not lift up so much as his Eyes to Heaven.* As who should say, O Lord, I have been against thee, a traitor and a rebbel, and like a traitor *and rebbel before thee will I stand.* I will bear my shame before thee in the presence of the holy Angels; yea, I will prevent thy judging of me by judging my self in thy sight, and will stand as condemned before thee, before thou passest Sentence upon me.

This is now for a sinner *to go to the end of things.* For what is Gods design in the work of conviction for sin, and in his awakening of the Conscience about it? What is his end I say, but to make the sinner sensible of what he hath done, and that he might unfeignedly judge himself for the same. Now this our Publicane doth; his Will therefore is now subjected to the Word of God, and he justifies him in all his ways and works towards him. Blessed be God for any experience of these things.

He would not lift up so much as his eyes to heaven. He knew by his deeds and deservings *that he had no portion there*; nor would he divert his mind from the remembring, and from being affected with the evil of his ways.

Some

Some men when they are under the guilt and conviction of their evil life, will do what they can to *look any ways*, and that on purpose to divert their minds, and to call them off from thinking on what they have done; and by their thus doing, they bring many evils more upon their own Souls: For this is a kind of striving with God, and a shewing a dislike to his ways. Would not you think, if when you are shewing your Son or your Servant his faults, if he should do what he could to divert and take off his mind from what you are saying, that he striveth against you, and sheweth dislike of your doings. What else means the complaints of Masters and of Fathers in this matter? I have a Servant, I have a Son, that doth contrary to my will. O but why do you not chide them for it? The answer is, so I do; but they do not regard my words; they do what they can, even while I am speaking, to divert their minds from my words and counsels. Why, all men will cry out, this is base, this is worthy of great rebuke; such a Son, such a Servant deserveth to be shut out of doors, and so made to learn better breeding by *want* and *hardship*.

But the Publicane would not divert his mind from what at present God was about to make him sensible of, no not by a look on the *choicest* object, he would not lift up so much as his eyes to *Heaven*. *They are but bad Scholars, whose eyes, when their master is teaching of them, are wandring off of their books.*

God saith unto men, when he is a teaching them to know the evil of their ways, as the Angel said to the Prophet, when he came to shew

him

him the pattern of the Temple; *Son of man*, says he, *behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shew thee; for to the intent that I might shew them unto thee, art thou brought hither*, (Ezek. 40. 4.) So to the intent that God might shew to the Publicane the evil of his ways, therefore was he brought under the power of convictions, and the terrours of the Law; and he also like a good learner gave good heed unto that Lesson that now he was learning of God; for he would not lift up so much as his eyes to Heaven.

Looking downwards doth oft-times bespeak a man very *ponderous* and *deep* in their *cogitations*; also that the matter about which in their minds they are now concerned, hath taken *great hold of their spirits*. The Publicane had now *new* things, *great* things, and *long-liv'd* things, to concern himself about: His *sins*, the *Curse*, with *death*, and *hell*, began now to stare him in the face; wherefore it was no time now to let his Heart, or his Eyes, or his Cogitations wander, but to be fixed, and to be vehemently applying of himself (as a sinner) to the God of Heaven for Mercies.

Few know the weight of sin, and how, when the guilt thereof takes hold of the Conscience, it commands *homewards* all the faculties of the Soul. No man can go *out* or *off* now: Now he is *wind-bound*, or as *Paul* says, *caught*: Now he is made to possess bitter days, bitter nights, bitter hours, bitter thoughts; nor can he shift them, for this sin is ever before him. As *David* said, *For I acknowledge my transgressions, and my sin is ever before me*, in mine eye, and sticketh fast in every one of my thoughts, (*Psal.* 51. 3.) He

He would not lift up so much as his eyes to heaven, [But smote upon his breast.] This was the third and last of his Gestures; *he smote upon his breast*; to wit, with his Hand, or with his Fist. I read of several *Gestures* with the Hand and Foot, according to the working and Passions of the mind. 'Tis said *Balaak smote his hands together*, being angry because that *Balaam* had *blessed* and not *cursed* for him the Children of *Israel*.

God says also that *HE had smitten his hands*, together, at the sins of the Children of *Israel*. God also bids the Prophet *stamp with his feet, and SMIGHT with his hand upon his thigh*. (Numb. 24. 10. Ezek. 22. 13. chap. 6. 11. chap. 21. 12.) upon sundry occasions, and at several enormities, but the *Publicane* here is said to *smite upon his breast*. And

First, *smiting upon the breast betokeneth sorrow* for something done, this is an experiment common among men. And indeed, therefore (as I take it) doth our Lord Jesus put him under this *Gesture* in the act and exercise of his Repentance, because it is that which doth most lively set it forth.

Suppose a man comes to great damage for some folly that he has wrought, and he be made sorrowful for (being and) doing such folly: There is nothing more common than for such a man, (if he may) to walk too and fro in the room where he is, with head hung down, fetching ever and anon a bitter sigh, and smiting himself upon the breast in his dejected condition; *But smote upon his breast, saying, God be merciful to me a sinner.*

Strongly, Smiting upon the breast, is sometimes a token of indignation and abhorrance of something thought upon. I read in *Luke*, that when Christ was crucified, those spectators that stood to behold the barbarous usage that he indured at the hands of his Enemies, *smote their breasts* and returned. *And all the people*, says *Luke*, *that came together to that sight, beholding the things that were done, smote their breasts and returned*, Luke 23. 48. smote their breasts; that is, in token of indignation against, and abhorrance of, their cruelty, that so grievously used the Son of God.

Here also we have our *Publican* smiting upon his breast, in token of indignation against, and abhorrence of his former life. And indeed without *indignation* against, and abhorrence of, his former life, his Repentance had not been good. Wherefore the Apostle doth make *indignation* against sin, and against ourselves for that, one sign of true Repentance, (2 Cor. 7. 11.) and his indignation against sin in general, and against his former life in particular, was manifested by his *smiting upon the breast*. Even as *Ephraim* smiting upon the *thigh* was a sign and token of his: *Surely*, says he, *after that I was turned I repented, and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth*, Jer. 31. 19. Man, when he vehemently dislikes a thing, is very apt to shew that dislike that to that thing he hath, by this or another outward Gesture: As in putting the Branch to the Nose, in snuffing or snorting at it, or in deriding it, or, as some say, in blowing of their Noses at it, (*Ezek.* 8. 17. *Malac.* 1. 13.

Luke

Luke 16. 14.) but the *Publicane* here chuseth rather to use *this most solemn* Posture; for *smiting upon the breast*, seems to imply a more serious solemn grave way or manner of dislike than any of those last-mentioned do.

Thirdly, Smiting upon the breast, seems to intimate a quarrel with the Heart for beguilding, deluding, flattering, seducing, and enticing of him to sin: For as *conviction* for sin begets in man (I mean if it be through) a sense of the sore and plague of the Heart. So *Repentance* (if it be right) begets in the man an *outcry* against the Heart; for as much as by that light, by which repentance takes occasion to be, the sinner is made to see that the Heart is the Fountain, and well-spring of sin. *For from within, out of the heart of man proceeds evil thoughts, adulteries, covetousness*, &c. (Mark 7. 21, 22, 23.) And hence it is that commonly young Converts do complain so of their Hearts, calling them *wicked, treacherous, deceitful, desperate* ones.

Indeed one difference between true and false Repentance lieth in this. The man that truely repents crieth out of his Heart; but the other, as *Eve* upon the Serpent, or something else. And that the *Publicane* perceived his Heart to be naught, I conclude *by his smiting upon his breast.*

Fourthly, *Smiting upon the breast*, seems to intimate one apprehensive of some new sudden strange and amazing thing: As when a man sees some strange sight in the Air, or hearesh some sudden, or direful sound in the Clouds. Why, as he is struck into a deep damp in his mind, so is amaz-

der if he can keep or hold back from smiting upon his breast.

Now oft-times sight of God, and sense of sin, *comes to the sinner like a flash of lightning*, (not for short continuance, but) for suddenness; and so for surprizal; so that the sinner is struck, taken, and captivated, to his own amazement, with what so unexpectedly is come upon him. It is said of *Paul* at his Conversion, that when conviction of his bad Life took fast hold of his Conscience, he trembled; and was astonished, (*Acts* 9, 6.) and although we read not of any particular circumstance of his behaviour under his Conviction outwardly, yet it is almost impossible but he must have *some*, and those of the most *solid* sort. For there is such a Sympathy betwixt the Soul and the Body, that the one cannot be in distress or comfort, but the other must partake of, and also signifie the same. If it be comfort then 'tis shewn; if comfort of Mind, then by leaping, skipping, chearfulness of the Countenance, or some other outward gesture: If it be sorrow or heaviness of Spirit, then that is shewed by the Body, in weeping, sighing, groaning, softly-going, shaking of the head, a lowring Countenance, stamping, smiting upon the Thigh or Breast, as here the *Publicane* did, or somewhat.

We must not therefore look upon these outward *actions* or *gestures* of the *Publicane*, to be empty insignificant things; but to be such that in truth did express and shew the *temper*, *frame*, and *present* complexion of his Soul. For Christ, the wisdom of God, hath mentioned them to that very end, that in and by them, might be held forth, and that men might see, as in a Glass, the

very

very Emblem of a converted, and truly penitent ſinner. *He ſmote upon his breaſt.*

Fifthly, *Smiting upon the breaſt*, is ſometimes to ſignifie a mixture of diſtruſt, joyned with hope. And indeed in young Converts, Hope and Diſtruſt, or a degree of Deſpair, do work and anſwer one another as doth the noiſe of the Balance of the Watch in the Pocket. Life and death, life and death is always the motion of the mind then, and this noiſe continues until Faith is ſtronger grown, and until the Soul is better acquainted with the methods and ways of God with a ſinner. Yea, was but a carnal man in a Converts heart, and could ſee, he ſhould diſcern theſe two, to wit, *Hope* and *Fear*, to have a continual motion in the Soul; wreſtling, and oppoſing one another, as doth Light and Darkneſs, in ſtriving for the Victory.

And hence it is that you find ſuch people ſo *fickle* and *uncertain* in their Spirits; *now* on the *Mount*, *then* in the *Valleys*; *now* in the *Sun-ſhine*, *then* in the *Shade*; *now warm*, *then frozen*; *now bonny* and *blithe*, *then* in a moment *penſive* and *ſad*, as thinking of a portion nowhere but in Hell. This will cauſe *ſmiting on the breaſt*; nor can I imagine that the *Publicane* was as yet farther than thus far in the Chriſtians Progreſs, ſince yet he was ſmiting upon his breaſt.

Sixthly, *Smiting upon the breaſt*, ſeems to intimate that the party ſo doing is very apprehenſive of ſome great loſs that he has ſuſtained; either by negligence, careleſneſs, fooliſhneſs, or the like. And *this* is the way in which men do loſe

their Souls. Now to loſe a thing, a great thing, the onely choice thing that a man has, negligently, carelesly, fooliſhly, or the like, why it puts aggrevations into the thoughts of the loſs that the man has ſuſtained, and aggrevations in the thoughts of them go out of the Soul and come in upon a ſudden, even as the *Bailiff*, or the Kings *Serjeant* at Arms, and every appearance of them makes the Soul ſtart; and ſtarting, *it ſmites upon the breſt.*

I might multiply particulars; but to be brief, we have before us a ſenſible Soul, a ſorrowful Soul, a penitent Soul; one that prays indeed, that prays ſenſibly, affectionately, effectually: One that ſees his loſs, that fears and trembleth before God in conſideration of it, and one that knows no way, but the right way, to ſecure himſelf from periſhing, to wit, by having humble and hearty recourſe to the God of Heaven for mercy.

I ſhould now come to ſpeak ſomething by way of Uſe and Application; but before I do that, I will briefly draw up, and preſent you with a few Concluſions that in my judgement do naturally flow from the Text, therefore in this place I will read over the Text again.

Two men went up into the temple to pray, the one a Phariſie, the other a Publicane. The Phariſie ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publicane: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publicane ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

From

From these words I gather these several Conclusions, with these Inferences.

First, That it doth not always follow, *that they that pray do know God, love him, or trust in him.* This Conclusion is evident by the Pharisee in the Text; he prayed, but he knew not God, he loved not God, he trusted not in God; that is, he knew him not in his Son, nor *so* loved nor trusted in him. He was, though a praying man, far off from this. Whence it may be inferred, that those that pray not at all cannot be good, cannot know, love, or trust in God. For if the Star, though it shines, is not the Sun, then surely a clod of Dirt cannot be the Sun. Why, a *praying man* doth as far out-strip a *non-praying* man, as a Star out-strips a Clod of earth. A *non-praying* man lives like a beast, nay a worse, and, with reference to his station, a more sottish life than he. *The OX knows his owner, and the ASS his masters crib; but this man doth not know, but this man doth not consider,* (Isai. 1. 3.) The *prayerless-man* is therefore of no Religion except he be an *Atheist*, or an Epicurean. Wherefore the *non-praying* man is numbred among the Heathens, and among those that know not God, and is appointed and designed by the Sentance of the Word to the fearful wrath of God, (*Psal.* 79. 6. *Jer.* 10. 25.)

Secondly, A second Conclusion is, *That the man that prays, if in his Prayer he pleads for Acceptance (either in whole or in part) for his own good deeds, is in a miserable state.* This also is gathered from the *Pharisee* here, he prayed, but in his Prayer he pleaded his own good deeds for acceptance, that

is, of his person, and therefore went down to his house unjustified. Now to be unjustified is the worst condition that a man can be in, and he is in this condition that doth thus. The Conclusion is true, forasmuch as the *Pharisie* mentioned in the Parable is not so spoken of, for the onely sake of that Sect of men; but to caution, forewarn, and bid all men take heed, that they by doing as he, procure not his rejection of God and be sent away from his presence unjustified. I do therefore infer from hence, that if he that pleadeth his own good doing for personal acceptance with God, be thus miserable; then he that teacheth men so to do, is much more miserable. We always conclude, that a *ring-leader* in an evil way, is more blame-worthy than those that are led of him. This falls hard upon the leading *Socinians* and others, who teach that mens works make their persons accepted of God.

True, *they say, through Christ*; but that is brought in as a *blandation*, merely to delude the simple with, and is an horrible Lye; for we read not in all the Word of God as to personal Justification in the sight of God from the Curse, (and that is the Question under consideration) that it must be by mans Righteousness as made prevalent by Christs, but contrariwise by *his*, and *his* onely, *without* the deeds, works, or righteousness of the Law which is our righteousness. Wherefore I say the Teachers and Leaders of this Doctrine, have the greater sin.

Thirdly, A third Conclusion is, They that use high and flaunting Language in Prayer, their simplicity and godly sincerity is to be questioned, as

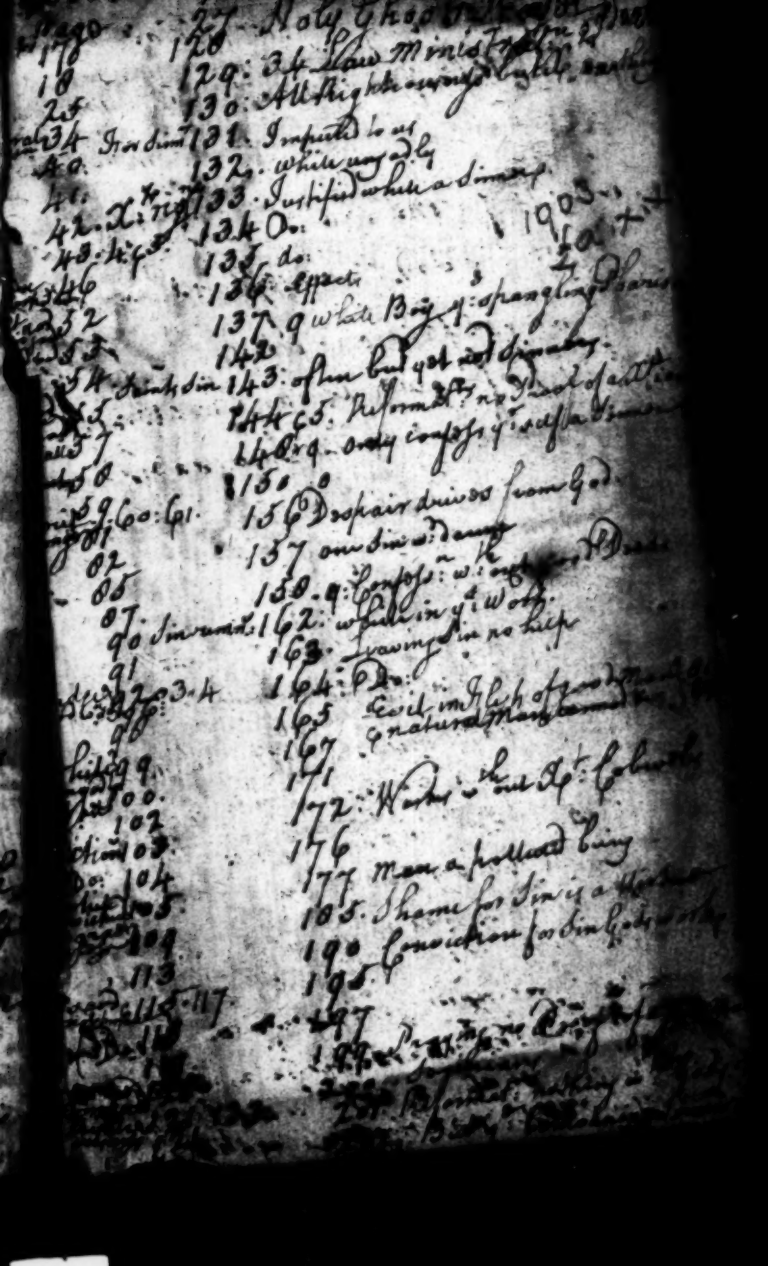
to the doing of that duty sincerely. This still flows from our Text, the Pharisee greatly used this; for higher and more flaunting language can hardly be found than in the *Pharisees* mouth; nor will ascribing to God by the same mouth Laud and Praise, help the business at all: For to be sure, where the Effect is base and rotten, the Cause cannot be good.

The *Pharisee* would hold himself in hand that he was not as other men, and then gives thanks to God for this: But the Conclusion was most vilely false, and therefore the Praise for it could not but be foolish, vain, and frivolous. Whence I infer, that if to use such Language in Prayer is dangerous, then to *effect* the use thereof is yet more dangerous: Prayer must be made with humble Hearts, and sensible words, and of that we have treated before; wherefore high, flaunting, swelling words of vanity become not a sinners mouth, no not at any time, much less when he comes to, and presents himself before God in that solemn duty of Prayer. But, I say, there are some that so *affect* the *Pharisees* mode, that they cannot be well if in some sort or other they be not in the practice of it; not knowing what they say, nor whereof they affirm; but these are greatly addicted to Hypocrisie, and to desire of vain glory, specially if the sound of their words be within the reach of other mens ears.

Fourthly, A fourth Conclusion is, that Reformations and Amendments, though good with, and before men, are nothing as to Justification with God. This is manifest by the condition of our *Pharisee*; he was a reformed man, a man beyond others

others for Personal righteousness, yet he went out of the Temple from God unjustified; his works came to nothing with God. Hence I infer, that the man that hath nothing to commend him to God of his own, yet stands as fair before God for Justification, and so acceptance, as any other man in the world.

Fifthly, A fifth Conclusion is, it is the sensible sinner, the self-bemoaning sinner, the self-judging sinner, the self-abhorring sinner, and the self-condemning-sinner, whose prayers prevail with God for mercy. Hence I infer, that one reason why men make so many Prayers and prevail no more with God, is because their Prayers are rather the roarings of Pharisaical fancies, than the fruits of sound sense of sin, and sincere desires of enjoying God in mercy, and in the fruits of the Holy Ghost.

The Use and Application we must let alone till another time.

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